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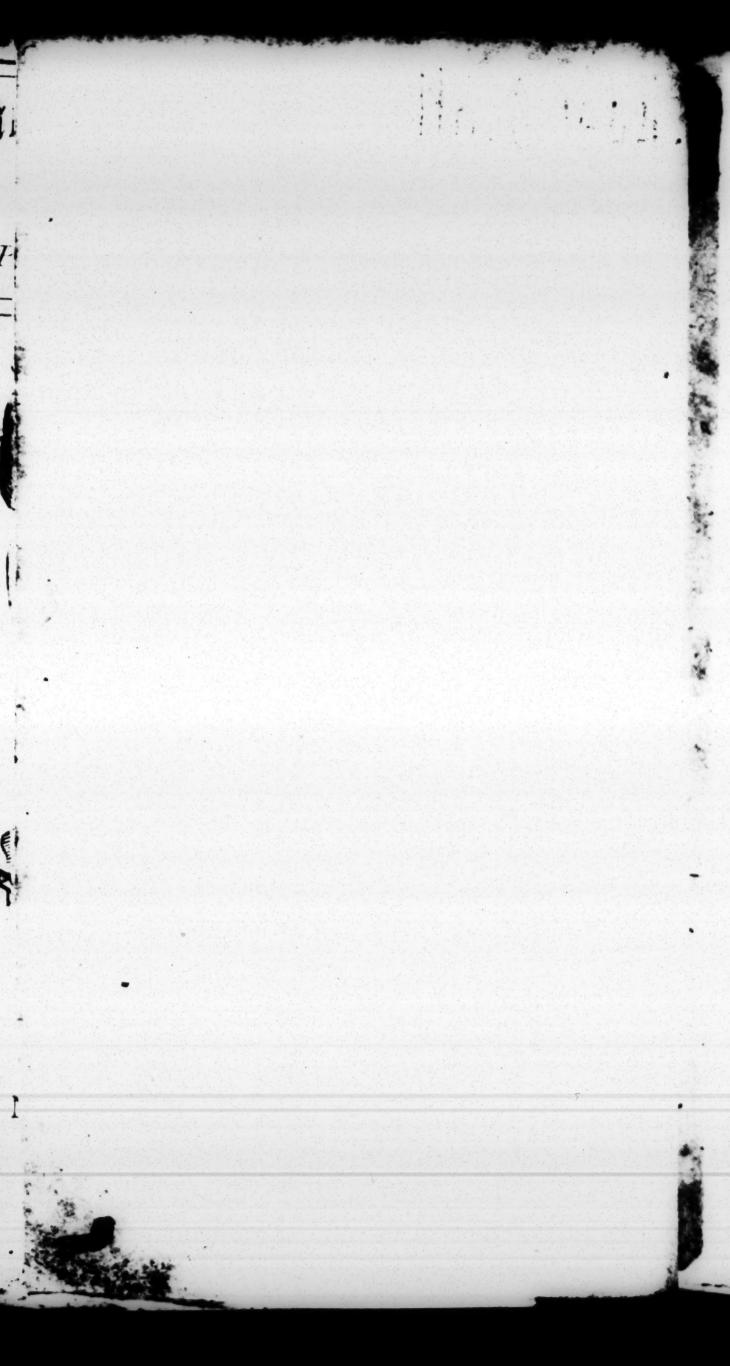
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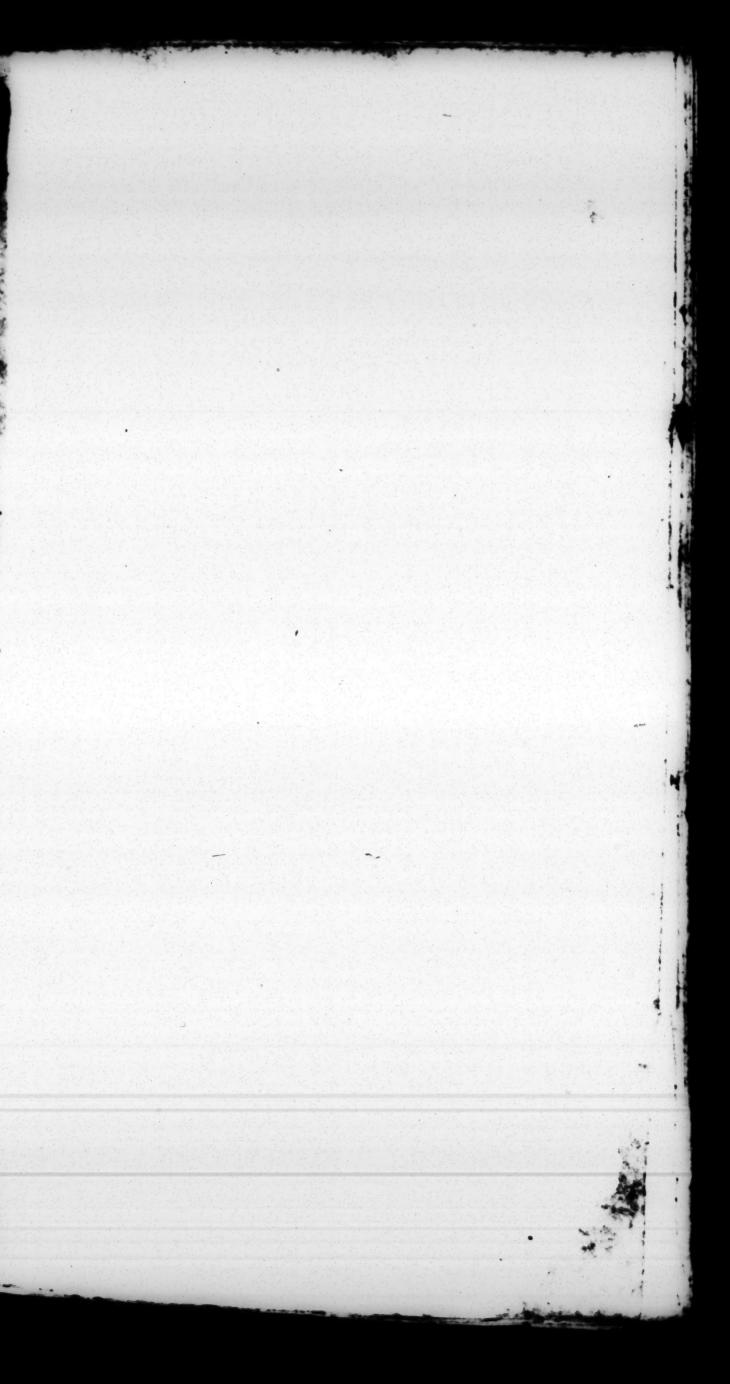
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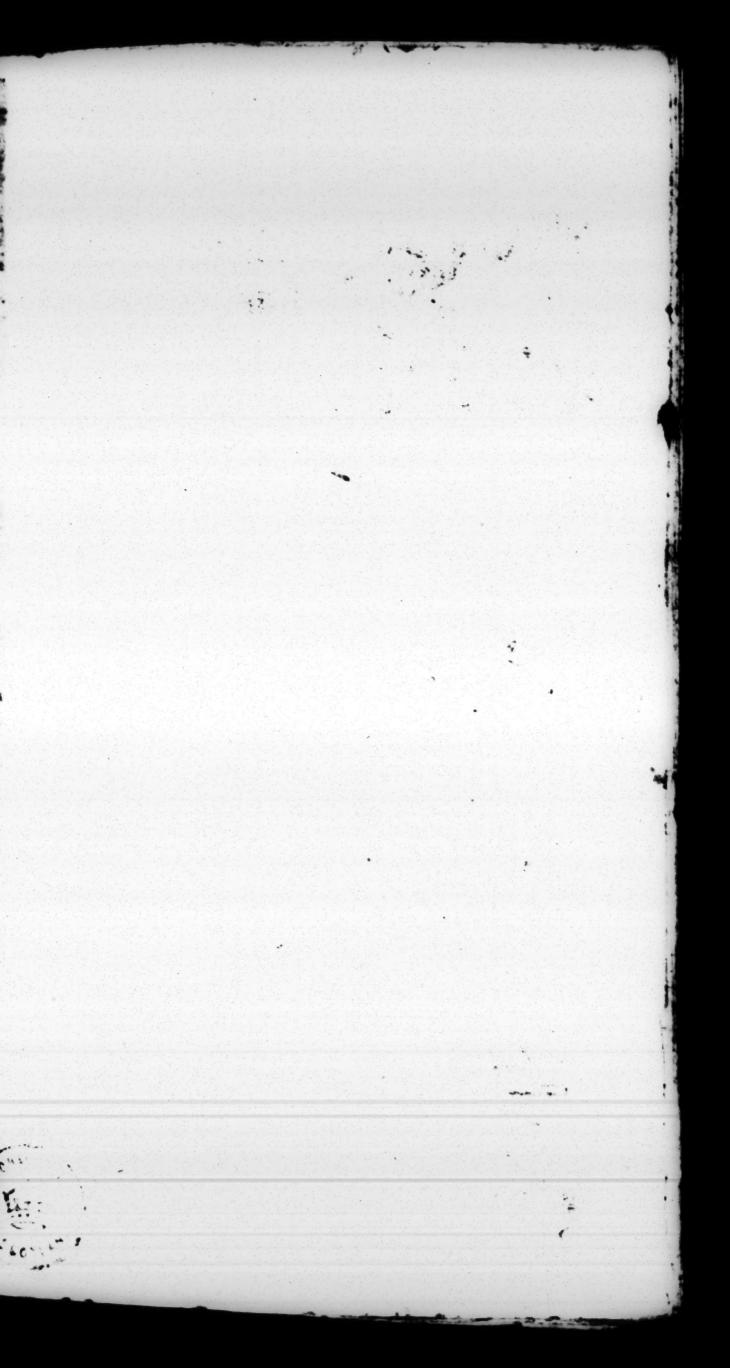
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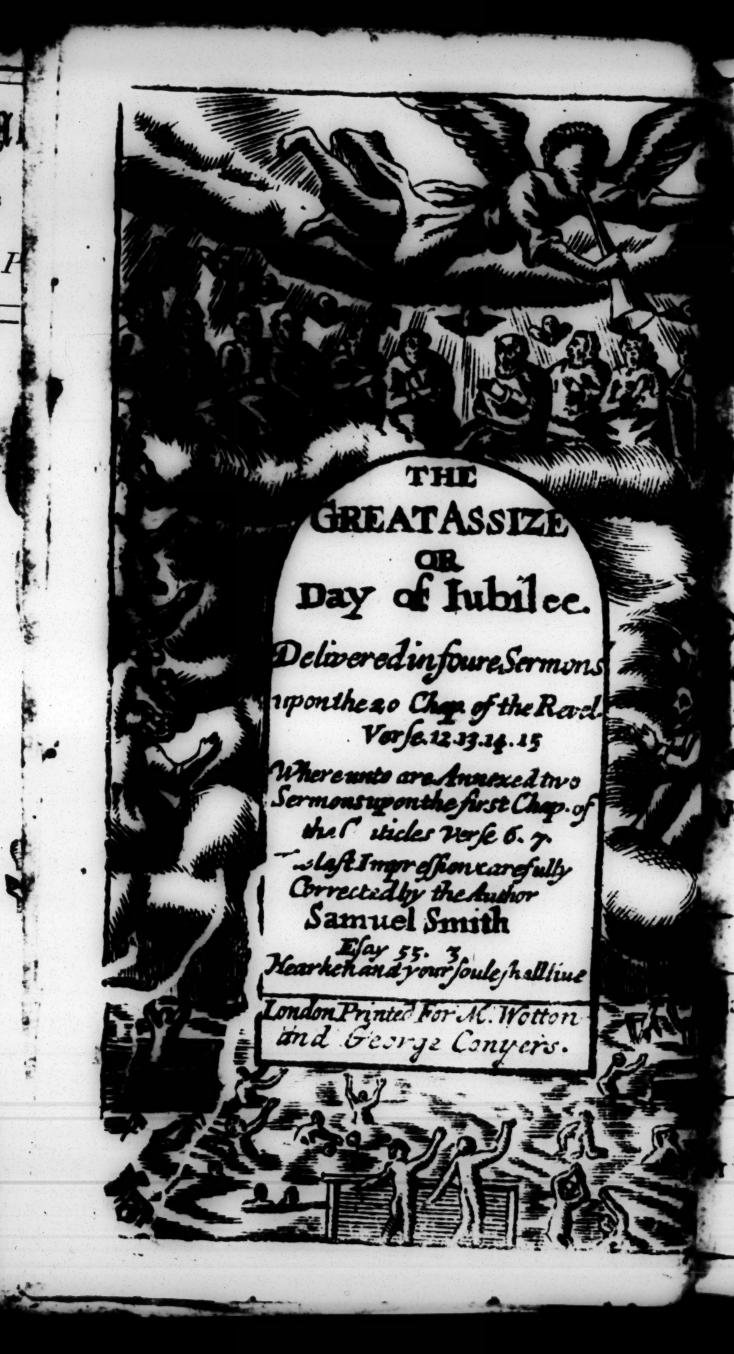
1 1th Marquess of Lothian











THE GREAT

ASSIZE

Day of Jubiler.

IN

Which we must make a General Account of all our Actions before Almighty God:

Chapter of the Revelations; plainly shewing the happy state of the Godly, and the woful Condition of the Wicked.

Thereone is amexed two Sermons upon the Fold Coops of the Consider, val 6.7. By the Automath, Minister of the Void.

The Coche and Chirtieth In 1281, Ion.

at the first ments you, that every title word that the first first ments for all give an account thereof at the first ments.

1 0 N D 2 N.

The Size to the Roy of Little Brittain, 1895.



TO THE

Christian Reader.

the Prince of Peace.

Ourteous Reader, I present here unto thy view, the fourth pub. lick Fruit of my Ministry, cherein I have endeavoured, that those, specially mine own heavers, (those Regious people and Inhabitants of Prittlevel in Effex, whom I love with my eart) might a second time take notice stresse my Exercises, the in publick I sels vered unto them. The night meth when no man can work: Therefore it It ands us all in hand, both Minist rand People to esteem of time as the mo, precious thing in the world, and the ther because me know not how soon we she I be valled to an account of our Works. A any have had (many time) good purposes of heart to cleave unto the Lord, that have been

To the Reader.

been prevented by death, for want timely repentance. It shall then be wisedom, to agree with our advers while we are in the way with hi for if we are but once arrested by Dea we shall be fure to pay the utm thing. Use this as a help unto thee, better thee in thy performance of il day which concerns thee so nearly, Th thou mayest one day give an accor of thy works. If thou reap any be fit by it, give the praise unto God, fre whom every good and perfect we proceedeth: for God is a Spirit, they that worship him, must worship h in Spirit and Truth. And help me my Prayers, which I shall take, as a f recompence of my Labours, and be a couraged to find some bours more intl like Duries, for thy good: And in t meat time remain,

> Thine in the comme Saviour,

THE

GREAT ASSIZE.

The First SERMON.

Rev. 20. 11, 12, 13, 14, 15.

11. And I have a great white Throne, and him at fat on it, from whose face fled away both e Earth and the Heaven, and the place was

more found.

12. And I saw the dead, both sinall and reat, stand before God, and the Books were ened: And another Book was opened, which the Book of Life: And the dead were judged it of those things which were written in the ook, according to their deeds.

13. And the Sea gave up her dead which ere in her, and Death and He'l delivered up e dead that were in them: zan' they were

edged ever man according to his deeds.

14. And Death and Hell were cast it o the

Late of time; this is the second Death.

15. And scholever was not found writen in be body of Life, was cast into the Lake o Fire.

Aving spoken (not long since of the coming of Christ unto his -arden, or into his Church, and of his kind and princely offer unto us, uing for covertainment at our hands being A 4 his

his first coming unto us here in this mi ble Vale of tears; I thought it very nece to speak something of his second comine those that will not be moved with the fo coming of him, which was in meer lov man-kind, might be terrified and astoni with the latter, who though he defer coming (as some think) having leaden f because he expects amendment, shall then furedly find that he hath iron hands; V first came to be a Saviour to all them that lieve in him, now comes to be Judge, who not be blinded nor bribed either with pre money, nor yet with future hope of rew

To which purpose I have made choice this place of Scripture, in which this man (as you fee) is at large described, with me necessary circumstances, most needful to known, and learned of every one of us. A here the second coming of Christ is reveal to St. John in a Vision, from Heaven, eve in that manner in which the Lord Jesus hit self will come a: the last day. For these si verses con and in them a lively and Heaven description of the second coming of our \$ viour Thrist to Judgment, with all the ch

cumft nees belonging to the fame.

Fir'., I will shew you who it was that wi this Book, called the Aporalyps, or the Revel tion (i St. John the Evangelist, which our Te now treats on; and then where he writ First his Name was John, which Name int Original, fignifies Gracious. Secondly, T time when it was written; and that was whe he was banished, and when it was for the T

The Sum of the Scripture.

The parts of the Text.

mony of Christ. Thirdly the place where was exiled and banished to; and that was an Isle call'd Patmos, a remote place, and oft fitting for so high Contemplation, and e more to be free from worldly thoughts. burthly, By whom he was banished, and at was by the Emperour Dimitian, who was en clefted by the whole Senate or Council be their Head. Now this John was a Dif-ple of Christ, and one-whom he loved; he llowed Christ wheresoever he went: Peter bly went with his Master to the Judgmentall, this John went with him both to the adgment-Hall, and also to the Cross, and ever left him till he had laid him in his Seulchre. Upon the Cross Christ commended tuition of his Mother unto the Author of hele words, which is John, which was in

This Saint John was one of the three which ent always with Christ, Christ had but arec Disciples with him in the Garden, and this John was one; Christ had but three isciples that went with him before Pilate, and this John was one. At the Marria je of ana in Galilee, there went but three listingers and this John was one. This John was one. les, and this John was one. This Jok 1 was that leaned on Christ's Breast at Supper, ad asked him many questions, John always stified himself to be Christ's Disciple; sor these words he expressed himself to b. of hrist's Flock, and his Disciple. I John, a other of yours in Tribulation and Affli-

ion.

And so I have now done with the expla-

1. The Person of

2. Who shall be judged.

the Judge

nation of the party which wrote these which now I have read unto you if Text.

And first, if you would know with Majesty, Power, Integrity, Severity and ror, this great Judge will come you man the person of the Judge described in the

verse of this present Text.

Secondly, if you would understand persons must be cited and summoned, must appear, St. John saith here, He the dead, both great and small stand before Judge: All that are, that ever have been shall be unto the end of the World, shall gathered together, and appear before Throne of Christ.

Thirdly, If you defire to be instructed ter what manner Christ Jesus will proceed in Judgment? What shall be the Evidence of the Witnesses? What Jury shall passes on every man and woman? The Holy Ghetells us, that Book shall be opened, that Gwill judge every man by his own Conscient for that had give evidence either with, against nim; either to excuse, or accuse that day, either to stand or fall.

what shall be the final end of all men, y may here perceive that they whose Narare written in the Book of Life, shall be here; but Death and Hell, and Satan, and unsodly Persons shall be east into the Left of fire and brimstone for evermore; where

is the second Death.

Now having feen the meaning of the T

4. Too issue of the judgment.

us come to speak to the several points e by one, in order. And the God of all der so open our hearts, that we may hear d understand his will, that our sinful uls may be saved in the day of our Lord sus.

I fam a great White Throne, &c.

This verse contains in it a notable deicription of the Judge himself. And hereas St. From said, He saw a great White brone: That is, Christ Jesus revealed to him a Vinon, the manner of his second coming be judgment; and withal commanded him be write in a Book, for the comfort and intruction of his Church and People for evernore.

Here then we may know the great care and ove of Jesus Christ towards his poor Church and People, that he would not have them gnorant of his second coming to Judgment: But he doth make it known to his Disciple John, and bids him Record it in de Book of God, that so no man might be ignorant of t, but rather prepare himself by true rependance to meet the Lord in the Clouds.

Surely the knowledge of Christs coming to udgment is most necessary, being now so near at hand, for it was thought of and hoked for in David's time, much more must we expect it in these our sinful days, When we are divided among our selves, at difference in the Church, and such a rent made in the leamless Coat of Christ: What can we expect

Doct:

Doct:
Knowledge of.
the last
Judgment.
necessary...

less than that the day drawing very n which our Saviour foretold, should be differences and differences an Nations, Wars abroad, Rumours of at home, and fuch Policy and Tricks to deceive men, and all for their own e and under the colour of Religion, as, if were possible to deceive even the very Ele Where the Sabbath is so much Propha and neglected on all fides; which D God himself hath set apart for praying hearing his Holy Word? It is a day for Pr ing, and not for Playing; It is not a day bodily Recreations, not to sport with me but to converse with God in Holy Dutie but it is too much abused with Sports other May-Games, which God forgive for Christ's sake: And therefore this D ctrine of Eternal Judgment was one of the fix Principles that were taught in the Prin tive Church by the Apostles themselves, one of the most necessary Points to be know of a Christian. There is no one Truth the Scriptures more urged both in the O and New Testament, than this of the la Judg nent, as a Doctrine that above all oth is most effectual to awaken men out of the deep fecurity, to work mens hearts to a rev rent fear and awe of that Majesty, before who in they must one day appear, to give their last account. See the effects of this I Cor. 3. Paul, who confidering the terrour of the Lor 11. How did this provoke him and others to reverence and fear of that dreadful Majesty When in the 24 Chapter of the Alls, St. P. Preach

eached unto Felix of Rightcousness, Temrance, and Judgment to come, his Knees ote together, and he trembled. See this tewife in the Prophet Habakkuk, who, hen he heard of the Judgment to come, ith. M, Belly trembied, and my lips shook, and trainels entred into my Bones. See this also David himself: My flesh trembleth for year of ce, and I am afraid of thy Judgment. See is likewise in Noah, of whom it is record-, that when the Lord had fore-warned him the Judgment that was to come, albeit it as not nigh, but an hundred and twenty ears to come; yet he was moved with the verence of that God, which had threatned at Judgment, and was willing to use Oat Judgment, and was willing to use Odience in that duty required in framing to Ark. And as St. Austin suith, every knock at was given upon the Ark by Noah, was fo many warning pieces to the old World.

And what Doctrine can be more needful for electimes, wherein we live upon whom he ends of the World is come, and every an so forgetful of it? Yea the iguarance ad want of due consideration of this day of adgment, the Scriptures make the ground deed of all fin. For it was in the days f Noah, they eat, they drank, they were mared and given in marriage, they planted, they ilded, never dreaming of the Judgment trat bem as a snare. See this likewise in those soon in Virgins that slumbered and slept, and proided not their Oyl of Faith in their Lamps, or the coming of the Bridegroom. And what

Ol la

e V

На в.з.6.

Pf. 119.

10.

what was the cause why that evil servathe Gospel sell to eating and drinking beating his fellow servants, but that he from him the thoughts of the return of Master?

Oh, how should this then cause every to fit and prepare himself for this Judgme that he may be able to stand before the of Man!

Now there are two things princip that hinder this preparation in God's C

dren for this day.

The first, Security, or careless putting this day of account, that the Matter will come yet, and that they have yet time nough to provide for their reckoning and count, yet let me tell you, we can cail no t ours, but this present time: For who kn whether he shall behold the light of the day, yea, or no; And as St. Austin faith day of Death is not known, therefore ev day, and every hour in the day, we mul bour to repetit and prepare out selves, to observe and look for this sudden chan for who knows how foon he may have mutation, which every man is subject by Nature, although for a time they pour their hearts to all manner of dissoluteness prophaneness? And therefore it is high. to hearken unto the Word of God: W the Gospel is so plentifully Preached amo us, and now while he calleth and knock at the doors of our hearts, and would g ly be entertained; for, faith he, It any will hear my voice, and open the door, I

ne in, and jup with him, and he with me. rist makes a Proclamation of his Love, osoever he be, whether Jew or Gentile thall be received; and therefore let us te this present time while we have it; for ne and tide will stay for none; the time past contot call back again, it is irrecoverable; time to come is full of uncertainty; for may be cut off suddenly, as Herod was ed it may be the time inall never come, and erefore it is good that we make our calling d ciettion fare, and labour with the Apoe to work out our Salvation with fear and embling, and not to lie in security, which the first hindrance, in that we do not metate on the day of Death. For after Death ere is no repentance; let us not think that od nath leaden Feet, because he is slow in ming, left when he cometh, we find he th iron Hands.

Now the second hindrance that keeps men om the thoughts of this Judgment to come the care of the present life, and the immorate love of the World, mens present felity doth so assect them, that they will not link of another life; whereas did men conder, that even this night their Souls might taken from them, how would they husband me, making it their chief care to make their ekoning straight against the day of reckoning come, which no man can tell how soon.

Such was the careless thought of the Rich can in the Gospel, which sung that lullaby to is Soul: Soul take there ease, eat, drink, and be serry, for those hast riches and goods laid up for

Luke I

1 Sam. 3. 1. 15. A&s 12. 33. many years: But what became of him. Text faith, The Lord demanded his Soul, very same night following, his Soul was away from him, and his goods then mi any bodies: Some God takes away be the World is not worthy of them; again because they are not good Ster and they are not worthy of the World: as Abab, Agag, and Herod; and being and ungodly men, therefore they did no out half their days. Again, God too Elijah, and wrapt him into the third Hea He likewise cut off Josius, for his soul sed God; and therefore God made has take him away from the evil to come, the iniquity of the World, which the great. Let us well confider and weight our selves what deserts we have of our and in our felves, and examine our Co ences whether there be any reason why should spare us; and deal so severely wi ther Nations, it is because he hopes, daily expects that we should bring forth fruit in our Lives and Conversations: W if we do not, then must we expect the! measure to be meeten to us, as he hath to others. Some God (punishes as we in this Life, which should be an examp us that live in it, for us to amend our li fome he lets alone, as he did Pharanh, a little time, others to the day of Judge And therefore let us not flumber in our fecurity, though we have strength, heal ches, and all that the world can affor but labour rather to abandon it, and

s, and leave the World as our Inherie; as Sheba Queen of the South did,
left all, and came from the furthermost
s of the World, to hear the Wisdom of
mon, and if we will not hear his Voice,
stop our Ears at his Preaching, we must
expect our punishment due unto us, and
the Jews to be forsaken, and left as Valeds wandring up and down, or like Sheep
ng no Shepherd; and after this life,
our torments with the wicked in Hells o much for security.

ow concerning the Vision, Saint John a great white Throne; he saw a Throne and his Throne is described by two Proies: First, a Great Throne; Secondly, a e Torone. The first shews the wonderful of, Majesty, and the Power of the Judge.

fecond shews the Purity, Integrity, Uprightness of the Judge, and both ut unto us the wonderful Majesty and er, in the which the Lord Jesus shall come appear at the time of his second comwhen we shall sit upon the Throne of his . And then shall we see the Son of Man. Ing in the Clouds: which is from Heaven, Power and great Glory. Glorious shall ord Jesus be at that day, not only in his Person and Attendants, being accompawith all his Holy Angels, and blessed yrs in their bright array; but also in the instration of Justice and Judgment, both spect of the Glory he will bestow upon Godly; for now he shall come to be glo-

I. Great
Torone described by
two properties.

Doct. 2.
Christ's coming with great Glory.
A&s 25.

2 Thess.1.

Rev. 6.

that believe: So for the administration of the delieve: So for the administration of the against the wicked, upon whom now get himself a greater name than upon Pharaoh and his Host, who now ing the terror of the Lord shall cry Mountains to fall upon them, and the cover them, and hide them from his property whom they are not able to endure: I not the multitude of People and which shall then appear, can hide their sins from this judge.

The Scripture set out the Majest Glory of the Son of God at his second ring, in divers particulars: Field, that I come, and all his Holy Angels with his condly, That he shall come with Power a Glory. Thirdly, That he shall come Clouds, which shall be as a fiery Charcarry him with admirable sweetness. F

ly, by his Herald and Arch-Angel, a the way by the found of a Trumpet, dust and ashes shall hear: I mean the

shall now arise and come to Jud Yea, such shall be the Glory of his con

this time, that the very Heavens shall ken, and shall pais away with a wrife, and ry Elements shall melt with heat. Confi

but the Glory of Earthly Princes, going their Parliaments to make Laws: or

Judges, when they go to put the factors, with Majesty, Pomp and Giory to these

are they attended! How are they reve

Matth.24 2 Thess.

I. 7.

Matth.24

2Pet.1.3.

onoured! All these are far short in comon of the Excellency, Majesty, and Glory, ewith the Lord Jesus, the Judge of all Forld shall come and appear at that

rein then we may perceive a manifold ence between Christ's coming in the to be a Mediator and Redeemer, and cond coming to Judgment. His first g was in Meekness, Love, and great ity, for he was laid in a Manger betwo Beasis an Ox, and an Ass: And earned Father doth Interpret it, as it between a Few and a Gentile. And we ead that Christ saith: The Foxes have and the Birds have nests, but the Son of bath not where to lay his head. Where he feel himself to be the Son of Man, was his Meekness, and then his Huand Love, in that he had no where to s Head. Our fins caused all this, and than all this, for he was wounded for ansgressions, and our sins were the main of putting Christ to death. The Jews ht once crucifying had been enough, e daily crucine the Lord of Life again r Oaths, in breaking his Commandments, polluting his Sabbaths, which will make eckoning greater at his fecond coming will be to Judgment. Therefore let one who reads these words, have a o do well, and cease to be what they been, and deny and go out of our selves, we may entertain this new man Christ and fry with holy David, Create in me

Use 1. Shews the difference betwixt Christ's first and second coming.

O God, a clean heart, and renew a rig within me, so that they may appear b and spotless before him, having been thed with Robes of Christ's Righte God doth not delight in the death of ner. Christ is now a Mediator, and ter will be our Judge. Moses was Go cle, and did deliver Gods Will to the he went between God and the Chil Ijrael, as Christ hath done between ther, and us finful men, and as Me Aaron pleaded for the Children of Ifra God, and defired rather to be blotted the Books of Life, than that they sho rish; so likewife hath Christ pleaded God, and hath bought us with his gr Blood and Life, which he willingly laid for our sakes; and as Moses led the Ch of Israel through the Red Sea, even & Christ led us through the Red Sea Blood, which is a full fatisfaction for as truly repent them of their fins. much by the way to shew unto you the lity and great love which our bleffed \$ did bear unto Mankind, at his first to us in the fleth; For he so loved u he laid down his life for our fakes; an we be so ungrateful, as not to love him and give him thanks? O let us not be grateful; for Ingratitude Saint Ambre the Devils spunge, wherewith he win Gods Love and Mercy; But his fecond ing shall be with Majesty, Power, and Glory. And let us here note that he eth not alone, but with Majesty and Po

bringeth ten thousand of his Saints and els to execute Judgment upon all; Then promised his Disciples which followed that they should sit upon Twelve ones judging the Twelve Tribes of Israel; id in the 57 Psalm, saith, The Lord cometh dge the World. St. John likewise in his Chap. faith, The Father judgeth no man, bath committed all judgment to his Son, ch is the second Person in the Trinity, it that must pronounce this sentence, tho' whole Trinity agree in the same condemon: Where it is plain, that Christ Jesus he ludge of the whole World. And furet makes much for the comfort of Gods r Children, though here they be in want misery, yet they shall be made partakers his Glory of their Head Christ Jesus.

rted finners, who contemn Christ and his or Members: Christ will at last manifest Power in their just Condemnation: such will not stoop unto him, that he might on over them by the Scepter of his Word, I hear that still voice of his in the Mini-y of the same, shall be never able to abide brightness of his coming, but shall hear it terrible Voice of his, when he shall exhimself in Judgment, to the everlasting

ofusion of his Enemies.

Sceing the Person of the Judge is of such dless Power and Glory, of such wonderful ght and Majesty, this must humble all en, when they come to stand in the preace of so great a Person, as we do when Use. 3.

we

we come to hear the Word preac taught to receive the Holy Sacramer when the Word is Preached, God f us; and when we pray, we speak to and how dare we then be so bold, to his presence, keep our Hats on our talk, or use any unreverent gesture? were to come into the presence of an ly Prince, how careful & circumspectly we behave our felves, to do nothing seeming the presence of so great a R This is the great care of men, when they into the presence of an earthly Judge. off their Hats, and to thew all tokens verence, and it is a wonder to see he reverently men and women come in presence of the ever-living and most GOD, into the presence of the Great of Heaven and Earth, the King of King Lord of Lords. When we come to pe to fing Pfalms unto God, how unreve do some sit with their Hats on? Would man do it in the fight of an Earthly or a mortal presence? Surely, 'tis-and verent Behaviour to fit covered, either we speak unto God by Prayer, or when speaketh unto us in his Word

And last of all, this may serve for most singular comfort and consolution unity, that Christ shall appear thus gloridaded ment. For this assures them, that should participate of the same Glory their Head: for this great Judge shall so them, come their Head in the same shall so them, come the same shall so them, come the same shall say to them, come the same shall say to them, come the same shall say that with Body and the says a glorious with Body and the says a glorious says a says and the says and the says a glorious says a says and the says a glorious says a says

and a beautiful Crown from the hands Lord, and with his right hand shall he hem, and with his Arm shall he proem. It is a day of refreshing, when rs shall be wiped away from our eyes, shall cease, and we and all penitent thall Live and Reign with the Lamb er. Indeed, now God's Church is times black and deformed through af-, it shows many times without any apce of any excellency or beauty at all: forld ices no Glory at all in them; no, hany times perceive not their own hapndition: But now, when Christ shall thus glorified, they shall then appear im in Glory. Let us then my Brewalk by Faith, and not by fight; not g after our own and other mens preondition. What we are, but rather we shall be, when the day of Refreshall come; God tells us plainly, that he lous God, and if he be a jealous God let us be jealous of our selves, and our selves. For if we judge our selves il not be judged.

White Throne, &c.

ondly, This Throne of Christ Jesus is alled a Woite Torone, Now this White betokeneth Purity, Beauty, Sincerity, atogrity; and therefore sheweth that I has, the judge of the whole World, add all Causes, and all Persons upright-leady, and juddy, no cruelty, nor injustice,

2. White Throne.
Doct. 3.
The integrity of Christ's judgment.

Gen. 18.

justice nor wrong will he do to an but will proceed most sincerely wi grity, for our Conscience will ther for us, or against us. Indee ment in this world often swervet fometimes the Judge is not able to depth of the Cause; sometimes for dareth not to do Justice; sometim vour he is with-holden; sometim blind his eyes, and prevent the right But it shall not be so with this sud whole World; He that is Verus judes the true and righteous Judge; His I a righteous sentence, he will judg ding to Truth; he is able to find Cause, and will examine to the bott feareth no mans person, he will not with favour to conceal the Truth; Rewards, he contemns them all, from him to deal unjustly, therefore he will proceed according to Justice he like to these our earthly Judges, called to judge; but he comes of Power, and Authority, to be ave give sentence to all those that in time had forgotten God.

We know that the judgment of God ding to Truth, saith the Apostle ag Throne, O God is for ever, the Scep Kingdom is a Righteous Scepter, The Righteousness, and hatest Iniquity. is to be referred to that of the Proniel, who saith, that this Judge she a great white Throne. Therein alludivery Throne of Solomon, but infinit

Ro. 2.22.

Heb. 3.8.

Dan. 7.9.

ous, which place of Daniel, and this int John, doth betoken the uprightness, y, and integrity of the Judge and of dgment, When every secret thing shall be bt to Judgment (as Solomon saith) and be shall lighten all things that are hid in sess, and make the counsels of all their s manifest: When there shall be no bribf Justice, pleading of Lawyers, or salving f bad causes with filver and gold; nor uaries, or priviledged places to fly unto accour: But every person must now reaccording to his works, and therefore now unto the Hypocrite, woe now unto furderer and shedder of blood, woe now all hard-hearted and impenitent finners, can now in this life shift off Justice, and e the judgment of men, that break the nd cscape, & none dare to control them. t will become of such at that day, when shall stand naked before the Judge, bcthe Saints and Angels, yea, before all the ld; their Indictment read against them ne same? Is it such a shame to do penance in aCongregation for one particular fault the punishment is inflicted upon a man is amendment, when men shall pity this and pray for him? Oh what terror will e to all wicked and ungodly men and en in this day; when they shall now in lay be charged with all their fins before ludge: before the Saints and Angels: yea, re all the World? Not for their amend-, for then it is too late, but to their confusion when none shall pity them, no

Eccl. 1.2.

Use 1. Serves for matter of comfort unto the Godly.

no heart shall lament for them, but rejoyce that have done well, at their

ous judgment.

This serveth for the comfort of Go ple in this World. We see someti righteous Cause is trodden under foot Lands and Livings are detained and from them by unrighteous Judges, under colour of Law. Well, let me patience and know this, that there will a day, wherein there shall be justice: judgment done unto them. Here the shall be heard, it shall be righted; for Jesus shall be the righteous Judge f poor, the fatherless and widow.

Again we fee how those which mal science of sin, and are careful to l Word and to walk accordingly, are of the World. Well, let us learn to our souls with patience, for there wi a day of reckoning, when our ri cause will be heard, and we shall h stice, but all the contemners of the Jesus, and such as have been Persee his poor members, shall feel the small What a comfort were this to a poor i preffed by Tyrants, having a long time under a vile aspersion, as Joseph rep Adulterer, and fuffering imprisonment fame, to have his oppressions come to and to be delivered; to have his into known and be justified: Lazarus fo ing hunger, to have plenty; and D his excess and riot to have penury at O then what will the comfort of these

thus at that day before the Saints and els; yea before all the world, be set and at liberty from their oppressions wrongs they have so long a time lain unand cleared from those censures and rsions, that by the graceless world have laid upon them? What a comfort will when we shall hear the Judge say to us; done thou good and faithful Servant, Come into thy Masters joy!

condly, This may perswade the Godly, heir sharpest sufferings, and greatest ngs and injuries they can meet withal in this World, to possess their Souls with ence, and take heed of Revenge: But er to commit all to Christ, this righteous e that judgeth rightcoully: For the Lord , Vengeance is mine and I will repay it: Lord will strike home to them, and revenge three upon all thine enemies, athy weak power. Observe we the rule crning this Judgment-day: When thou in the place of Judgment, wickedness: and ity in the place of Justice: Think in thy , surely GOD will judge the Just and ed, for there is a time for every purpose and And again, when thou seest oppression e foor, and the defrauding of Judgment Justice; be not astonished at the matter, e that is higher than the highest, regardeth

here is nothing in all the World doth e more certainly the Judgment-Day, the Justice of the wicked World: for may we reason: Will the LORD thus certainly Use 2.

certainly punish the Wicked, and pence the Just? This being not alway in this life, certainly it must be at the Judgment. Thus reasons the Apost Paul, shewing that the afflictions of lieving Thessalonians were an evident Gods righteous Judgment, in which ment-day tribulations should be rend them that troubled them, and to the now did suffer, rest should be given. this very ground exhorteth St. Fames Be ye also patient, and settle your hear the coming of the Lord draweth near. he should have said, Do not faint, neit out of heart, that ye are now oppre the men of this World, but wait the ap ed time; as the Husbandman the we the Harvest till the coming of the La until which time the full recompe righteousness is neither given to the righteousness is neither given to the righteousness. nor the deserved Judgment rendred wicked,

Use 3. Prov. 11. Thirdly, This gives us to see the to Solomons words: The wicked worketh ceitful work, than the which, what deceit than to perswade themselves, the they live after the slesh, yet they sledye; and that they may sow iniquity yet look to reap happiness; that me despise Gods bounty and grace, where the slesh that the slesh to taste mercy after death, that the all their life-time walk the broad we leadeth to destruction, and yet at the rive at the happy Port and Haven of

ereas it is a most sure and grounded h of the Apostle, that He that soweth to Gal. 6. Hest shall of the flesh reap corruption: But bat soweth to the spirit, shall of the spirit life everlasting. And without holiness no Heb. 12. shall see God. ourthly, Seeing Christ Jesus the Judge Use 4. eth thus with Might and Majesty, not as For inviour or Mediator, but as a Indge: it Itrustion. admonish all men and women now to nt and turn unto God in the time of cy: To seek the Lord while he may be found, Il upon him while he is near. Now while ive, Christ Jesus cometh unto us by his sters, as a Saviour to save our Souls, in ree grace to all. For in the 14 of Esay lext saith, I will pour out my spirit upon and if you will not have Vessels of n to receive this spirit, it will then be a ess against us; for after this life, he will ore come as a Saviour, or a Mediator, s a mighty Judge, full of Mighty Power, Glory. And therefore look how men dye all the Judge find them. If thou dye Glory. And therefore look how men dye all the Judge find them. If thou dye hy fins and dost not repent, and seek ardon at the hands of the Judge, while livest here, there is no hope of mercy afteath, for how death leaveth thee, so shall ment find thee. Cain dyed many thouyears ago, and Judge in their sin, so the last day sind them; for after, death is no mercy but Justice and Judgment, every man shall receive according to works. How glad would Dives have Note well years ago, and Juds in their sin, so the last day sind them; for after death 1 Cor. 5. vorks. How glad would Dives have

been, if he could have perswaded to have sent one from the dead, to Erethren to admonish them to repent said Abraham, they have Moses and the P if they will not hear them, nor believe the will not though one come from the deal their wicked ways. Therefore while we time, let us make use of it, and employ the best advantage.

And one sitting thereon.

The perfon of the
Judge
described.
Rev. 14.
14:
Doct. 4.
Christ the
Judge at
the last
day.
Mat. 25.
31.
verse 24.
1 Cor. 5.

1 . 5.22.

NOW who this is which fate up great white Torone, you may fe Revelation of St. John, the 14 Chapt the 14 Verse, I saw a white Cloud, and ting on it like the Son of Man, bavin bead a golden Crown, and in his hand sickle. So that we see, that it is the Man even Christ Jesus, God and M shall be the Judge. And so doth St. call him, When the Son of Man come glory, and all the Holy Angels with his shall be fit apon the Throne of his Glory. again, he intitles him by the na King. Then shall the King say to the right hand, Come ye blessed, Igc. taught by the Apostle, We must all a fore the Judgment-seas of Christ. And The Father judgeth no man, but bath a all judgment to the Son. Not that Person in the Trinity, or the Third, cluded from his Judgment, but ap ting his Judgment to the Second the Lord Jesus Christ who is a visit

ording to his humanity, shall execute the judgment upon all flesh.

sut how is it said, That the Saints shall the world? That place of the Apostle, the like is to be understood as Assessable as such as shall give assent, or approve the Judgment of that most Righteous ge, to whom shall be given at the last, that honour, to sit as Justices on the ch by the Judge to approve of his rights Judgment. Again, the Saints shall ge the World, as members of the Head, ch is the Judge.

low the administration of the last judget is laid upon the Son for divers respects. irst, In regard that he was the person that redeemer of the world, and was himself ed in and by the world; it is therefore edient that he should shew the power and y of that his humanity, he being Judge

he World.

condly, In regard of his Church, who feen only his humility to their justifica; so they may at last behold his power glory at his second appearing to their incution.

nd Lastly, that in this last act of his, he ht fully accomplish that his Kingly Of-and then deliver up the Kingdom to God Father: No more to rule and govern them his Magistrates and Ministers, as now he is for the gathering together of his Saints, to the perfecting of Gods Body: And ourish and cherish them by his Word Sacraments; since the Lord himself, the

B 4 Lamb

Quest. 1 Cor. 5. Aniw.

Reason 1.
Why
Christ
must be
the Judge

2.

3.

Lamb in the midst of the Throne she these unto them.

True it is that our Saviour Christ Priest, and Prophet; a true Prophet in was contained all the fecrets, and Counsel of God; a true High-Priest, Sacrifice alone was able to put away t of the whole world; but when he co the Throne of Majesty, to judge the and the dead, he shall not come as a or Prophet, for the Offices of Chris nished. For his Prophetical Office, fufficiently revealed the whole counsel his Father to his Church and People: by his holy Prophets, then by himse ter by his Apostles and Ministers. therefore seeing that this Prophetical is finithed, he calls not himself a but a King. Again, Christ Jesus our having once for all offered up that pa tory Sacrifice for the Sins of all the now this Office of a Priest is also and the Sacrifice must be no more in and repeated. But now he cometh as in all Majesty and Glory. For the Prophetical and Priestly Office be plished, yet his Princely Office is not a but shall in a special manner shew it that day; and Christ Jesus the Judge of and dead, shall begin to manifest him be a King of all Nations, to Men and Now shall he shew himself to be a Kings, and Lord of Lords, full of Dir Heavenly Glory. When our Saviour Jesus Christ

h, he came in misery, very poor, and Christs, then every base fellow, every sinful first comch durst mock him and spit in his face, ing was I, Pontius Pilate, Caiaphas, and the rabble e Jews, durst then use him at their lity, his ure. But now he shall come as a King Second f Majesty and Glory, guarded and at- Shall be d upon with many thousand of Heavenuldiers, even all his holy Angels; and he will make Herod and Pontius Pilate, he greatest Kings and Monarchs to stoop. then all his Enemies shall Tremble quake, Zach. 12. 10. and not dare to their mouths against him, as the wicked rebellious Crew did once, when they 1, Away with him, away with him, crubim, crucifie bim, when the third part re say) did not understand what he was ed for; but they the oftner cryed, Crubim, when the Judge could not find him way guilty; but if it were not so, his fay they, light upon us and our Children. ch I think it hath done, for they are utterpopulated, and are as Vagabonds on the of the Earth. These were that faithless behold him whom they have crucified, come their Judge, and have that power him, and shall see his side and his hands h the nails and spears pierced: what will they do? What then can they ex-? even that fearful sentence, Go ye carsed? verlasting fire with the unbelievers, where thing but weeping and wailing, and gnashteeth.

in humiin much

This

This may serve then in the first matter of fingular comfort and co unto the Godly, who may rejoyce that Christ their Saviour and Redce be their Judge; they need not fear the nor any hard sentence that he will pre against them at that day; since the their Saviour, their Redeemer, the ther, their own flesh; yea their own The consideration of this made 7061 up his head, and in the midst of all ries to receive some hope: I know Redeemer liveth. Go tell my Brethre Christ) that I am risen again: Words and comfort, a Redeemer, a Brother: should the godly fear, when they are with fuch a Onc? Who would fear ord the dealing of fuch a One? What Wife fear her loving Husband to hear and to her Cause? She need not doubt, b the matter will go well with her: He dear and loving Husband shall both h judge and avenge her Cause. Let a People then comfort themselves in the consideration of their Judge: It was was judged for thee on earth, and re thee with his own Blood, and hath en made intercession to God for thee, to be thy Judge.

Secondly, What ground of temes this be to all wicked finners that live to fee him come in that wonderful Make the Judge, whom they have come whose members they have persecut whose word and Gospel they have me

use 2.

Note.

but trodden under foot? For he shall | Heb. 12. e with a sharp two-edged sword, to cut ult. n in pieces, and a consuming fire to burn

ill ungodly finners. arely the consideration of this, that Christ be the Judge, may daunt the hearts, and e terror into the Souls of all wicked men; skall see him whom they have pierced saith Prophet, even him against whom all their nies have been committed. What a fearful ence may such expect from Christ at that

Here is a Judge that will judge rightefrom whom there is none to appeal to; occause it is he whom they have rejected, emned and despised; him whom they d in no wise suffer to rule and reign them: What can such look for, but lemnation, and be cast into utter Dark-

n consider this betimes, ye that put you the thoughts of this Judge, and of ludgment; for as a snare shall it come day upon all that are on the earth; take of abusing his patience any longer: Why Idest thou thus treasure up to thy self th against the day of wrath? Thou thinkwill go hard with Cain, Pharaoh, Pilate, Judas, at that day; and why not with if thou remainest disobedient and tramunder foot the word of the Lord Jesus is now offered unto thee in his Gospel? this let us be assured of, that if we draw ove and obedience from God, he will draw his bleffing from us.

From whose Face fled, &c.

Severity

of the

Judge

described.

Object.

Anfw.

Rom. 8.

In the description of the Judge, in their added, that from the face Judge, both the Heavens and the Earl way. And this doth shew the wond verity of this great Judge of Heaventh. We know that men the from things they fear and dread: So he Heaven and Earth do fear the gloris sence of Jesus Christ, the great Judge whole World, and seek to hide the that they may not appear before the dying of the Earth and Heaven, and themselves, that they dare not appear presence of Christ; doth shew the ful Majesty and great severity and the Christ Jesus the Judge.

But the Heavens and the Earth are sence; they are great and glorious Can Again, they be very goodly and be Creatures. Besides all this, they neem that they shall fly and hide themselve the presence of the Son of God?

they dare not abide the glorious preof God their Creator? O should we bhor fin as the vilest thing in the world? re afraid of the Plague, because it infectnd killeth mens bodies: but the Plague n is a thousand times more to be abhornd fled from, seeing it poysons and inboth body and foul; and is so contagithat the Creature is afraid to behold the of the Son of God: for in that day the hall be dark, and the Moon shall be turnto blood. This is that which is able to wicked man from his finful ways, and n unto God: The remembrance of this of Judgment, and of our fins which it should make them be wary how they pend their time in vain & idle thoughts. kept holy David so much in awe; he heard of the punishment due to him is fins, he presently repented him of the and the Lord forgave him. Likewise e 112 Psalm, saith he, I have feared thy ments, thy Judgments were always in my It is a fearful thing to lye in fin, and it fearful thing to fall into the hands of ver-living Lord, for he is a consuming yet if we will confess our sins, he will on forget and forgive them. God is not a Marshal of a Field, nothing but pre-death for every fault. No, he gives men ing before he strikes, and bids us repent turn unto the Lord our God. He gave He gave ing by Jonas to go into Nineveh; them, Tet forty days and Nineveh shall be eyed: The Ninevites presently repented

and were converted; the found of words, caused not only the Subjects very King of that great City, to co his Throne of State, and to throw rich Robes, and put on Sack-cloth. in ashes, with weeping, fasting, mourning; and if we be put in our fins, and still run on in our wie we must expect the punishment which on Sodom and Gomorrah; for if we Gods favours, and cast them behind must one day expect his punishment know that we have sinned, and that hi burneth as hot as fire, and shall wer to quench it by our tears of contrition our own fault if we be consumed ha many fair proffers from Gods hands Shall Gods word move rocks and tains, and shall not his word, nor hi nor his threatnings move us to hearke Laws; Sin poysons all the inward p faculties of Man, and it is the only all those judgments that will one day on us; and that we must give an acc all our mis-decds before God, and all ly Angels in Heaven, who cannot be Majesty, but with dazzled eyes. much shall serve to shew how he thing fin is.

Observ.

Seeing both Heaven and Earth shall perish from before the glorious preschift Jesus; nay, they shall burn was Peter saith, 2 Pet. 3. 10, 11. goodly houses, all our gold and silve costly apparel shall be burnt with fire

Gods Creatures. What folly is it to all that a man hath, to build a stately and yet in the end it must be consuvith fire, and become nothing else but

or the fire? ondly, Seeing that Heaven and Earth, great and glorious Creatures, these beauand excellent works of Gods hands, have no fense nor feeling, nor have finshall thy before the Son of God, as beot able to endure his presence: Alas shall wicked and hard-hearted finners What shall become of the vile wretches World, which live and delight in fin? shall the ungodly and sinners appear? What ecome of the blasphemers and adulte-If the heavens and the earth, these great miable Creatures, which sin not, shall e able to stand in his presence; then I hat will become of all prophane and dly finners? Alass, they shall be even at wits end, not knowing in the World h way to turn them, nor where to fly ccor: Where shall they seek for refuge, as the Judge himself is their Enemy? dares plead for them? Dare any Saint or 1? No, no, no Saint nor Angel dares-ohis mouth to speak one word in their beneither can any creature deliver them the dreadful vengeance of this terrible e. What drowfiness is in us? Nay, what esness doth possess our minds, if we will our ears like the deaf Adder, at the ching of Gods Word, that is daily in our

Observ.

Land,

Land and every hour almost del mongst us. Can we not remember choaked with the cares of this Wo our memory so short, or have we much of the Cup of forgetfulness, cannot remember what our Savi plainly, Except ye repent, ye shall all

The Scripture in divers places lets us the severity of the Judge at the his coming, especially against the wi hard-hearted finners, by that thus shall be heard from Heaven; by the that Arch-Angel, as it were the He shall go before Christ; by the so Trump: By the Judgment it self shall pass upon the wicked, Go rea everlasting fire prepared for the Devi Angels, &c. By that fire that shall Jesus Christ; Our God shall come, and keep silence; a fire shall devour b and a mighty tempest shall be moved n him: And again, He shall come in a fle rending vengeance, &c. By that in contempt that shall light upon the in that day. And many of them whit the dust of the Earth shall awake, &c. shame and perpetual contempt. By the covery of all the evils they have co These things hast thou done, &c. By and horrour they suffer and undergo lation, anguish and sorrow shall be one that doth evil. By the Compa wicked shall have after this lite, Devil and his Angels, &c.

Mat. 25.

Ps. 30.3.

2 Thess. 1. 3.

Dan. 12.

2.

Pf. 50. 2.

Rom. 2.5.

Mat. 25.

and I saw the dead both great and small. It is you have heard the person of the judge describ'd by his wonderful Maje-ower, wherewith he will come to judge and also by the great severity and tert shall astonish both heaven and earth, ake them to sly before his presence. It in this verse, and that which followed declared, who they be that shall aperfore this great Judge, namely, I saw and both great and small, &c. andly, The Evidences that shall be at in, and that Witnesses shall be procited to excuse or accuse, in these and the Books were opened, &c.

I saw the dead both great and small, &c.

we come to speak of the words, Question may arise, namely, How this true that St. John saith, He saw the oth great and small: For we believe, esus Christ shall judge both the quick ead, not only the dead, but the living. aul saith, We shall not die, but we shall nzed, they that be living at his comthen how doth this place agree with seeing St. John saith here, He saw the Here is none spoken of but the dead,

ntion of the living.

Not that he saw not the living too; for w (no doubt) both quick and dead before God, but he speaketh here onthose of whom there might be some. For if the dead, and they which been rotten for many thousand years

The perfons that
final! appear in
Judgment.

shall appear and stand before Go we think, that any of the live wanting? If they which have be fix thousand years, and turned to be brought to Judgment, then they which be found living when come to Judgment, shall appear ! likewise. So then it is evident, the St. John speaketh here only of the eause there might be most doubt Yet he faw in a vision all men! and dead stand and appear before and before his Throne.

I sam the dead, &c.

He Instruction we are hence to That the bodies of men, turned to dust and ashes, shall of quickned, and raised up to Life as

This is confessed by Hannah in The Lord killeth and maketh alive, down to the grave, and raiseth up. (saith 705) that my Redeemer liveth, I (hall stand the last day on the earth; worms destroy my body, yet I shall see flesh. So Esay, The dead shall arise; and sing ye that dwell in the earth. wise you may read in the 37 of (which I pray you read at leisure) Lord caused the Graves to open, bones to come together, and live : we see that the dead bodies of G dren do not perish, they are not and lost when they die, but they

Doct. 4. Men shall be raised out of the dust at last. 1 Sam. 26

70b 19.

23.

Isa. 26. 19.

they shall be purified, made glorious and shall stand in Christs presence his glory. We must not think the ity of long lying in the Grave, can us from the Resurrection which will nmon' and general. 'Tis not like an Tryal, it is not the Stubble shall hide for the ground hide Achans fin: Cain se with Abel face to face : Herod with e Baptist, Felix with Paul, Moses with b hand in hand; and then who can ut that he hath done wickedly? our ences will accuse us, which we carry nd continually about us: The Gentiles se up against the Jews; the Heavens ear witness against us for our cold Prayd the Creatures of the earth for our ous thoughts, and then our Conscien-Il justific this to be true: then woe, and , and wringing of hands, and no comin be afforded us, then would we give t we were ever worth, to have but a stime, or but a weeks time, nay, but time or an hours time, or space to reto make our reconciliation with God we have so offended. I therefore let us not think that when

d therefore let us not think that when cometh and separateth the Soul from dy, that then the body doth perish, cast away: No, no, it shall rise again, ut laid in the Grave, as in a sure Chest, here is at ease, and lyeth asleep, as on of down: But when Christ Jesus shall to Judgment, it shall rise again: For ust know, that every true believer is

made

Resurrestion proved. Dan. 12. 13.

70. 5.28.

1 Cor. 15.

made a member of Christ, and not Souls are united ro Christ, but even bodies, when they be laid in the Gra still remain the dear members of his body, and therefore shall not perish, again to glory. And for our further mation in this point of the Refurred us see how it is confirmed to us by a monies of Holy Scripture; as that of I They that sleep in the dust shall awake, everlasting life, and some to everlasting And the Lord God by the Prophet doth make unto his Church this gracio mise, Hof. 13. 14. I will redeem thee power of the Grave, I will deliver the Death: O Death, I will be thy death, O I will be thy destruction. This is clea the Testimony of Jesus Christ himse bour shall come, in the which all that an graves shall hear his voice, and they she forth; and they which have done good, unto the resurrection of life, and they the done evil unto the resurrection of conden This is taught by the Apostles of Chris in divers places of their Epistles. As, I shew you a mistery, We shall not all ste we shall all be changed, and that in the ling of an eye, at the found of the last In And so forwards in the same Chapter may read, which will give you fatis for the Resurrection of the dead. St. Paul further speaks, laying, As by death, and so by death comes life: L St. Augustine saith, He that hath lives cannot be afraid to dye, nor doubtful of

MIL

tion. And this is that which all of onfess and believe, as one of the principal Articles of our Faith, efurrection of the dead. So that we et it clear, that the godly and the ed shall both arise, but the ends of Refurrection are different; the one rife to life eternal the other to perhame and eternal destruction: So howsoever it shall be a joyful day e godly, that have the sting of taken away from them through Death; yet the wicked shall have sent by it; and therefore to them on no more than the taking of a dor out of Prison to be executed e called a delivery. But it shall ith the godly and wicked at that as it was with Pharaohs Servants, 40. both of them were taken out rison, but the one of them to be ed to his Office, to minister before ing, but the other to be executed put to a shameful Death. Even Il it be with the godly and the wickthe last day: both shall arise out of Graves as out of a Prison, but the be ever with the Lord, ministring to him for evermore, the other banished from his presence, ast into everlasting condemnation: to them alone is the Resurrectibenefit where remission of sins goes

Phil.3.2.

Phil. 4.

Ezek.7.3

1 Thess. 4. 7.

70b. 6.3.

I Cor. 15.

goes before; as we are taught in

Now there are many grounds for the main ground of all is the word wherein we have a cloud of Te clearing this Truth. The vision of when he saw the Field of dry bone received at Gods commandment, fle and life. So Paul, We which are remain until the coming of the Lord prevent them which are asleep. felf hath undertaken this for his Ch Children. This is the Fathers Will sent me, that of all which he bath gi should lose nothing, but should raise it at the last day. And the Apostle S bold to speak peremptorily, That the tible must put on incorruption, and t must put on immortality, as pointing at his own body.

And indeed the Scriptures are of plain for the confirmation of this a our Faith, our Resurrection from the may appear by all those places here Isa. 26. 19. John 5. 28. 1 Cor. 15. 124. 14. Daniel 12. 2.

This must needs be a great con Gods Children, when we can say we chap. 19. I know that my Redeemer litthat I shall see him with these eyes: I body shall arise, this very body for sithough purged and cleansed from sin same for substance shall arise again: my eyes which have been careful Christ Jesus, to behold his glory, to blessed word, to relieve the distressed

Christ, that these my eyes shall see tested Redeemer, to my endless joy; teste mine ears which have been careful thy holy word, to save my soul, then hear his sweet and blessed voice, saying me, Come ve blessed of my Father: For the of Gods children shall not perish, but glory; and be made like unto the glority of Jesus Christ. O how should this all men and women to use their bodies to the honour of their Creator, seeing ll not let them perish, but will crown and glorisie them for ever.

ondly, This must needs be a fearful terto all prophane and filthy finners, who their times wholly in the service of sin atan, They shall look on him whom they ierced, and shall lament, Zach. 12. 10. ren their dead bodies shall rise too: but to judgment, to torment, and to burn er in the Lake of Fire and Brimstone. thy Soul and Body shall be an unhappy e met, whilst thy Body in one place n of worms, thy Soul in the other place, is Hell, shall be tormented for ever. od things shall be taken away, all evil heaped upon thee; all hope of comom Hell is quite cut off: it will be a to behold Aimighty God, and a tortoo, in that we cannot fly nor escape him: Then will the Devils be gathertheir force to take possession of their souls, who in their life-time would not en unto Gods word, nor sear his judg-; for after Death comes Judgment,

1 Cor.15.

Use 2.

faith the Text: then if thou hast Devils in their several shapes shall and lead thee to the place of pe ven to be tormented for ever. I pray you, that the aking of a hinder our sleep night by night, ment us, that we can take no then will be the aking of the Soul shall be always burning, like the Sa continually in the fire, and yet new fumed. Thou that hast opened th of thy body, I mean thy wanton terous eyes, to behold the wicker that haft a delight to hear vanity goodness, thou that hast used thy lying, deceit, swearing, &c. and vain sports and pastimes on the Lo the dishonour of Christ, to serve and thine own lust, know, Okno body shall one day rise again to ju torment, to be cast into the Lake brimstone.

Consider the rich glutton; he substitute warning to all ungodly sinners: he body to all kind of uncleanness and the contract would give even a whole World if Lord over it, for one drop of was his flaming tongue. O let him be to all sinners, and teach-us to use well; to look to our eyes, to our to set a watch before our mouth, see dishonour God by them, and be less woe unto our selves.

Well then, you see that it is and

joy to his Saints, that they shall rise aand it is a comfort of all comforts that all rife again, for then these eyes shall ofe Friends, which fin and death have g separated, so it will be a terror to the ed, that they shall Rise again to Judg-It were well with the adulterous man, the drunkard, &c. if their bodies, might rise, if they might rot and perish in ption, and that their Souls might be s the Souls of Beafts, a vapour utterly extinguished. But now there is more bethey shall one day come to Judgment. therefore St. John telleth us in this place, be saw the dead, both great and small, besore God. Even our dead bodies must either to honour or dishonour, either y or pain, to Salvation or Damnation: erefore it is necessary for us to bethink ives of this betimes, while it is called

rdly, This should teach us, that we not immoderately for the dead: which eat fin to mourn without hope: nay, kind of envy to bewail the loss of a which is gone to rest, since when Christ again, he will bring us again with him. though these bodies of ours taste of tion? they shall not perish in corrupout the earth, and the waters, and the elf, shall give up a true account of all ead, they have swallowed up, and de-, in the day of Christ.

rthly, This should move us with all

d diligence to get good assurance unto

Use 4.

our

A&s 24.

Who?
great and
small.

our own souls, that these bodies of have a glorious Resurrection in that Paul, I have hope towards God, that he be a Resurrection of the dead, both and of the unjust. And this made his vour to keep a good Conscience be and all men: So should we live wholly devoted unto God, whose life and death.

Both great and small. These we admit a double exposition: for it thus: that by great and fmall is me that be men grown, or else little young and old, all must appear. see that many die, even little young Children of a span long, so die full of years. Well, both great must appear; none shall be so you little but they must stand before 6 none so great or so strong, but they pear likewise. Secondly, by great may be understood all forts and men and women; rich men and men; poor men and poor women; and conditions shall come to Jud well the Prince as the Subjects; rich, as the poor beggar: As the should have said, I saw all men have been or shall be to the end of none shall be wanting: The rich young and old, high and low, m unmarried, bond and free, all mul fore God. Oh what a wonderfit will this be, to fee so many millie sands? It is a great fight to behold

men of an hundred thousand, but here Il be a thousand thousand; a number withnumber, even all men, women and chilthat ever have been; or shall be unto the orlds end. None shall be wanting, the h and needy, young and old, high and , bond and free, all must stand before d. And therefore it is well called the of the Lord, when all the off-spring of an shall stand before God, whose Nature Majesty, whose Life is Sanctity, whose ws are Holy, whose Eternity hath no end, o made the World, and will never change power nor mind, whose Age never des nor grows old with years. And as St. fin faith, when he thought of Gods Atbutes, O Eternity, O Eternity, O Eternity, in peating of the word so often, he thought to redwelt upon the word: for indeed Eterty hath no end, and all things else have an , and all must appear before this everlast-God at this general Affize.

So that the instruction is very plain, that must appear in the Judgment: High and two, Rich and Needy, Noble and Ignoble, must then make appearance before the ord Jesus, in Judgment; The poorest Soulat ever breathed in the World, shall not be need when Christ shall conside to Judgment, must all appear before the judgment-seat of Jesus that every man may receive the things at he hath done in this body, whether they be done evil: It is appointed for all men once to e, and after death come to Judgment. All en are sure to die, so sure and certain shall

Doct. 6s
All must
appear
before
Christ in
judgment.
2 Cor. 10.
Heb. 9.7.

they

they come to judgment after Death not serve the turn, as with earthly for party is dead; for this Judgment-ser forth for the quick and the dead. To Jesus now for the manifestation of his Truth and Justice, must bring every Judgment.

Use 2.

Seeing St. John saw the dead, bot and small stand before God, that is, of men and women, high and low, h poor, bond and free, all must appe hold up their hands at the Bar of the Judge, furely this ought to move all men, to make a Conscience of their li repent of all their evil ways, to turn by true repentance: For you fee here cuse will serve the turn, no avoiding appearance, all must appear, the ver themselves, and all the damned Spirit come to Judgment, Tophet is prepared King, saith Esay: the Judge, the Gen the Rich man, if they be wicked, their shall not excuse them: but rather be ness against them; nor the poorest be forgotten.

Surely then, If we have any case what shall become of our poor Souls day, we ought to perswade all, both the and rich, Minister and People, to and turn to God, and lead new live then we may rejoyce with joy unspeand be glorious at the last appearance did make St. Paul labour to keep a science before God and all men, and who cause there must come a day, when a

2 Cor. I.

Esay 30.

all their evil thoughts, words and works, d the same reason should stir us up likewise keep a clear Conscience. And what is the use that men live in sin, and defile themwes with many thousand abominations?
wely because they think not of this day, at they must all come to a reckoning. Oh would stay and bridle their carnal hearts om many foul and filthy sins, which now

e) commit with greediness.

This will be a happy day to all the Chilren of God, to hear the Judge say unto them, ome se blessed of my Father, inherit the Kingm prepared for you from the beginning of the forld. O happy day! O bleffed voice: But the ungodly finner, that lives in fin, as the runkard, blasphemer, &c. this will be a terble and fearful day to hear the shrill voice the Judge; Go ye curfed into everlasting fire epared for the Devil and his Angels. Odole-I voice! O heavy news! O fearful sentence! woe, and ten thousand woes to all ungodly woers! Woe then unto the Idolater, Woe en unto the Adulterer, &c. Woe to the unodly wretched sinners: for there is no cicaing of this sentence, All must appear, all pust stand before God, all must come to heir answer. None shall be so great to esape, or so small to be forgotten. And then we to them that shall arise to this fearful and eavy sentence, and sad news of condemnaion: Oh it had been better for such men if hey had never been born, or had been rought forth as loathfome Toads and Ser-

pents.

pents; for then begins their eternal and condemnation.

Othen, again and again, let us b our felves that we must come to Jud we must be called to a reckoning; not escape the heavy sentence of Jud

by any means whatfoever.

Use 2.

Again, Where St. John faith, He fa dead: As this may be a terror to all wi and ungodly Men and Women; so he matter of endless comfort unto all members of Christ Jesus. In this Life, is more full of grief in body and mind Gods Children? Long and tedious fich many annoyances, some be full of sores top to toe, as 70b was, which confesse said to corruption, Thou art my Mother, to the Worm, Thou art my Sifter and my ther. And though Job had all these outward, yet St. Ambrose saith, He had in him a Soul full of sweet Ointment, was full of sweet savour in the nostrils of Some maimed and diseased in Body Lazarus was, as the poor Cripple which the pool of Bethesda: Well then, our dies shall now arise, they shall not be or lame, or maimed, but a very perfect dy, found, and a glorious body: All shall have an end, all woe shall cease; fuch thall their Resurrection be, as is sp of in Mat. 27. 52. And the Graves we pened, and many of the Saints Bodies slept arose, and came out of the Grave, after Resurrection, and went into the holy City of rusalem. But as for the ungodly, it is m

John 5. 7, 8.

th them, but they shall arise, that both boand foul may go into Hell together, which

place of reprobates.

oh, that we had hearts to think of this, th young and old, rich and needy, Minirand People, that we must stand bellyked before God; that we must give an acunt of all our fins unto his Majesty! it ould bridle us and keep us from any premptuous riss, which we now daily commit, d as wilfully as the Horse that rusheth into e Battle.

The Great Assize:

The Second Sermon.

Rev. 10. ver. 12. &c.

2. And I saw the dead, both small and great, Stand before God, and the Books were opened: And another Book was opened, which is the Book of Life: And the dead were judged out of these things which were written in the Books, according to their deeds.

TE have already the Person of the Judge described unto us, with what unspeakable Majesty and Glory he shall come, to the great comfort of the Godly; and also with what terror he will come, to the amazement of the wicked.

Secondly, We have heard who shall to appear, both great and small, all pear.

We shall at the day of our Refu appear in full beauty and strength, shall not be above thirty, nor their inf der-the same years: I say we shall the pear before God in a perfect age, as was created at, which was a perfect which was about thirty years old, or age of our Saviour, when he died up Cross, which was about thirty three as our Antients affirm. And for the where it shall be, it is imagined by good Divines, and likewise by The quinas, and all the School-men, except Lombard; and Alexander Hales, that it over the valley of Febosaphat by Mount which is near unto Ferusalem, eastward the Temple, and as our Cosmographe scribe it to be in the midst of the supe of the earth; and is very likely for reasons.

First, To confirm this, the Scripture intimate so much in plain words, I will ther together all Nations into the Valley hosaphat, and plead with them there, Jo 1, 2. Cause thy mighty one to come down Lord, let the Heathen be awaked, and up to the vailey of Jehosaphat, for there sit and judge all the Heathen round

2 Chron. 20. 29.

Secondly, Because that as our San was thereabouts crucified and put to mame, so over this place his glorious The

be erected in the Air, when he shall apin Judgment to manifest his power and ; for it is meet that Christ should in place judge the World with righteous ment where he himself was unjustly ed and Condemned: Likewise that unto this valley was Monnt Morea, where ham would have sacrificed his Son Isaac ou may read, Gen. 22. Also that Facob saw Angels ascending and descending on a er, Gen. 22. Also the Angel put up his d, and fire from heaven burnt the Sacriin Araunahs Hoor, 2 Sam. 24. Also near place Solomon built the Temple, 2 Chron. Likewise this was near the place where reached the Gospel, suffered his Passion, after entered into glory.

thirdly, Because seeing the Angels shall ent to gather together all the Elect from sour winds, from one end of the heavens be other; it is most probable that the place ther they shall be gathered, is to be near terusalem in the valley of Jehosaphat; and valley was so called at first, from the great ory which the Lord gave Jehosaphat and people over the Amorites, Moabites, and the si Mount Seir, which victory is a type the sinal Victory which the supream Judge Il give his Elect over all their Enemies in

t place at the last day.

fourthly and Lastly, Because the Angels the Disciples that as they saw Christ end from Mount Olivet, which is over valiey of Jehosaphat, so he shall in like oner come down from Heaven; and this

Gircum-Stances, bow men Shall be judged. is the opinion, as I have taid before-mentioned School-Men and

Now follows in the third place. especial and principal manner of ly, after what manner all Men shall ed in these words. And the Book pened, &c. We know that earthly I brought to the Affizes with great att They being placed, the Prisoners are forth, they are called over one by a their Indictments are read, and I produced, and so according to their they receive judgment: Even so is the day of the Lord, Christ Jesus In with ten thousand of Angels, and be shall stand all Men and Women, be and small, then shall the Books be forth. Indeed we see, when an earth fits on the Bench, it holds a long try Causes: Such Witnesses and such ces shall be produced: But it shall s at the last day: For when all M at the Bar of Christs Judgment, they judged according to the written Reco according to the Books; for they in be opened.

Now, if you would know who Books be, it is easie to know, for the ven the particular Conscience of ever and Woman: Thy Conscience is the that shall be opened, and that shall be as ten thousand witnesses, either to exacuse thee before God: for there shall no more witness, no other evidence us at the last day, but our own Constitution.

Books, what is meant by them, Every mans conscience.

as God hath his book of infinite know-, whereby he knoweth the fins and ofs of all Men, as certainly as if they were en in a Book : so likewise he hath given every Man and Woman a Book, their Conscience, wherein are fully written ur thoughts, words and deeds, fo as none escape: David saith, Thou O Lord knowbe thoughts of my heart long before I utter And then shall be opened, first, The of the Law, and then the book of the Consciby which all our actions must be try'd examined, for God keeps a Book of all particular thoughts, though they were r so swift; and it is called Gods Book of embrance: Then the Book of our own science shall be opened, which is now so ed up in our Breasts, that no eye on earth our own knows and perceives. ks being opened, we shall find then our do agree in every Tittle. Then there is ook of Judgment, which this sentence be pronounced by: Then last of all, re is a book of Life in which all our names written, and that was the Book which es's zeal did desire that his name might be tted out, rather than his Masters name uld be blasphemed. Gods Book is unalable, and cannot be changed, or defaced time. Mark I pray you. before the Sence is denounced, the Books shall be open-: First, the Book of the Law, and then, condly, the Book of our Consciences; the e shewing a man what he should do, the oer what he hath done. Against the Book

A marvellous thing. Psal. 16.

Doct. 1.
All our thoughts, words of works must come to judg-ment.

In the Books of our Conscience are written.

1. Our thoughts.

2. Words.

3. Our works.

for the Commandments of the Lord righteous altogether: and as for the Conscience, who can deny it, or gainst it, seeing the Lord will the man, not by another mans Conscience by his own, the which he liath always his own keeping, even in his boson

Now feeing here what is meant Books, namely, every mans partic science: Let us come to search wh things written in this Book; and fi use we are to make unto our selves for Every mans Book shall be opened, &c in these Books are written the very of our hearts; none so secret, or so it is here recorded. Secondly, every ly speech, every idle word of our Thirdly, every act that men do, the ver so closely done. Then hast seale our sins in a bag, saith Job, to shew t kind of keeping them against that account. Surely, if there be any the man to be marvelled at, I must need that this is a wonderful work of God. hath given to every man and woman science which is like unto a Book, i are recorded all our thoughts, won works. A wicked man and an unch man, how many thousand vile and thoughts have they in their minds nie day? their hearts burn in lust and ness; now they pass away from then regard them not, they make little or

count of them: but know they are all

in this book of thy conscience, thy connec marketh them, thy conscience writeth in down, and if thou repent not of them, leave them, O woe unto thy soul, When the Books come to be opened, and read over then thy conscience will accuse thee, and unto thy charge every one of them in orthou hast set my mis-deeds before me, and

secret sins in the sight of thy countenance,

h David.

gain in the heart of man what anger, it envy, what malice lurks therein, and pass it over, und think it no matter? It know (beloved) that unless you repent the very thoughts of your hearts, even things will be found written in the ks at the day of Judgment, and what a

entable thing will that be.

econdly, As our Conscience is privy unll our thoughts, and will accuse us of them he day of Judgment: So all our speeches noted within. What a number of prone speeches pass out of the mouth of ked and ungodly men and women? What rible and blasphemous Oaths? What curspeaking, lying and flandering? Now a ked person that thus abuseth his tonguo nany several times in one day, he cannot his life remember them. Well, know every sinful word thou speakest, is writin this book there it is recorded; and when book of thy conscience shall be opened, ill discover all thy sins, not only thy silthoughts, but every wicked word.

Mat. 12.

35.

Our Saviour tells us, That we m account of every idle word at the day ment: and tho' Men labour to forg and flight them by pastimes and a yet they are written in their Conscient one day must come to Judgment. this I intreat you, that we must all Refurrection, and then give an account our actions, whether they have been bad; the number is here set down word all, as in the 25. of Matthew, appear, all must arise and give an aci this Judge. Nor must we imagine, shall be called particularly, or, one like a Jury Impanelled, or like a Co or Corporation, as first one, and the ther, No, it is said, All must arise to and give a reckoning how we have b our Talents. If it be so, how then this awaken us all, and cause us to lo our lives, and to learn to know of are made, and to make a Covenant eyes, as Job did; and to confess w though we be now rich and strong, was, that corruption is our Father, the Worm, thou art my Mother Sifter; and to fet a watch before our as David did; and to lay afide our va and idle mirth, which (as Solomon fai not want iniquity, feeing all of the come to judgment.

Thirdly, If we come unto the Men and Women, why (alass) they thing almost but a continual practice and the sins of mens lives be innu-

as the Sand on the Sea-shore. mens lives abound with so many thoulins, yet we see that man perceives not, knows one quarter of his fins. It may be noweth some, but forgetteth the greatest t of them: But yet they be all written in Book of Conscience; and they shall all come dgment, when these Books shall be made ifest, though never so secret; for thy science doth mark them ali and pen them on against the day of account.

there is no fin so secret, that God will bring to light; yea all our fins shall be covered and laid naked before them; at hath been done in secret, shall be lished on the House-top and shall come

light.

And there is reason for it, First, because | 2. Reason. hall make the finner the more ashamed tormented for his fin: For the more a comes to fee the number and greatness his fins, the more 'twill vex his Soul, and ment his heart: As a Man that is in debt, more he thinks of his debt, the more it bles him; so it is with a sinner, his sins debts set upon Gods score, and registred bis Books.

secondly, that the wicked may not plead guilty, God will take away all colour of ruse: The shall have no cloak for their sin, if it were not so, they would be ready say, Lord when saw we thee an hungry, &c. Lord doth as every righteous Judge doth ought to do, convict them before he conmns them,

1 Cor. 5.

Mat. 12.

Eccl. 12.

Now

Now seeing what is meant by the our conscience, and likewise what be them, even all our Thoughts, Wo Works, let us come to see what no make of this Destrine.

Use 1.

Hence, first of all, we may obtendes love and mercy of our God us, foretelling every one of us, no opening of these books, that our C ces shall be laid open, these books us and that all our Thoughts, Works must come to Judgment: I is to this end and purpose that we may vent the danger that is to come, as to keep a good Conscience washed a ed in the Blood of Christ, that it lay to our charge any one sin, but that we are in the favour of God.

Ufe 2.

Secondly, We see here, that it nough for a man or a woman to ab evil words and works, but evil thou wife; the very lusts of the heart. P plains of this, and Peter bids Simon repent and pray, if perhaps the though heart might be pardmed. How ought very Christian man and woman to of their words, yea of their though ing we must give an account for our own Conscience which is within bear witness against us; and this to take notice of if the Book of science be foul, that we do not for the weight of despair; and if we not to presume of our selves, as P but rather with David, defire the L

into judgment with thy servant, for in bt no man living shall be justified. But Lord, I will not dispute the cause hee, for if I propound my Rightes, thou wilt condemn mine iniquity: y justifie our selves before our selves. t before God; and not by pleasing ves, but displeasing of God, for our shall be opened, saith the Text, and the Touchstone, to try whether we done good or ill. St. Augustine con-, O, saith he, I want mercy, and as ive, I return and seek for peace, and I am not worthy to be called thy re, my Conscience tells me so, which witness that I daily and hourly bear ane. And why thould we carry this within us? Some will say, I answer God will be just in all his ways, and ous in all his dealings, and because n sins which we have committed, we to smother, and because we think ecommitted them secretly, and that hath scen us, we will deny and form; therefore hath God placed this our Breast, which is our Conscience, will either excuse or accuse us at that I doubt not but the Children of God eful over their very thoughts, and : For a wicked carna! man may abitain ome grievous sin, but it is a note of a aild of God, to repent of his evil is, and to be careful over them con-

dly, Seeing every mans conscience is

his

Use 3.
This
shews the nisery of such as have polluted consciences.

Use 4.

his book, and every mans sin is therein: We may see the wosul those that have desiled Conscient and unclean hearts. For look Consciences do accuse them, a God condemn them. And having ted of their sins, they carry a to them; namely, a guilty and accuse their funds to condemn their Hell to torment them.

Fourthly, Here is condemned ness of many in our days, who of this; but if they can hide a their sins from the World, they have done very wisely. But alaceive not thy self, nor thy own taketh a view of all thy actions thy dark shop, thy false weights wares. He is light it self, and shall he win teous dealings? He knoweth the can the deceitful tongue of more ceive him?

ought we to be in holiness of life, less Conversation? How should we over our tongues, and be sure to to our feet, to abandon all our event alass! We think not of this anot enter into our hearts; for would Men lye, steal, commit downere impossible. Call to mind this day of reckoning and according thou goest on in an evil course of fin, that one day thou must

when all thy fins shall be discovered, open to all, to Augels and to Men. that mans Case whose Cause being the to be heard before the Judge that usice, and so can look for nought, and man for ever; and yet never what reckoning we have our selves, at this day of the great Assize of all the

, Seeing the Book must be opened, y Mans Conscience must come to because Sentence shall pass, and t shall be awarded according to the ritten therein: How should this all, both Minister and People, to get a good Conscience? If thy Cone good, thou shalt no doubt be blesthy Conscience be filthy and polluou art cursed: And therefore it e our chiefest care, our chiefest stuour chiefest desire all our life time, good Conscience. Now if you ask, possible to get a good Conscience; , for the getting and keeping of a good Conscience, we must know eby the use of the Word of God. them by the Truth, thy Word is the And therefore we must intreat the exhibit unto our minds the certain y of his saving Grace, which he hath work in us, which will make our ces tender, and good Consciences,

ose Books shall be opened, and so

this holy Spirit into every one of us,

orking in our hearts, we may do

Use 5.

The way
to get a
good conscience.
Job 17.
15.

that which is pleasing in thin in thy Commandments, and Judgments, and that by the N holy word and Sacraments (i justifying Faith) to believe in thy Son, and so being made Christs Righteousness, we m books of their Consciences found all our mif-deeds cancelled, no longer we may have the spir and of fear, but the spirit of the doption, which maketh us cry, which we cannot do without th a good Conscience before God All Graces of Gods Spirit are this Word. But that we may Conscience, we must,

First, Repent of all our sins know by the Law of God, what

what is not.

Secondly, We must know the of God even for sin, that the resist death eternal, both of body as Men do by nature sooth themselves, and though we hear of ments against sin, yet whose hear and troubled? Thus we run on and fear nothing; they mean we but live ill, and think all well.

Thirdly, Till we see what sink see the curse of God due to sin, wer seriously try our Consciences, our sins have wounded them, the

repent us of sin.

Fourthly, We must be grieved

I.

acknowledge and confess them, begthe pardon of them; and to bunger after Cirist Jesus. For there is noat can purifie the conscience and heart, but only the blood of Jesus polyed to our souls by faith with on of the forgiveness of them.

then here (beloved) when a man ruly humbled for his fins, and bege pardon of them with fighs and then will the Lord send down into his blessed spirit, to assure us of Gods the pardon of our sins, that our wounds nee are healed: And this is done by the a lively Faith, which purifies the con-

Alls 13.

we may perceive that most men ben are in a woful case; for (alass) test part are ignorant of the Law of d know not what sin is, and what is and therefore cannot possibly have a officience; For what sever is not of sin.

Rom. 14.

though men see their sins, and oftenheir Consciences check them for
how sew do bewail their sins? For
swaded that there is not so wicked
living, but sometimes his Conscience
im: Indeed men see not the danger,
not the wounds of the Conscience,
now their Eooks be classed, they be
their seared Consciences be now aut the day will come that their books
opened, and their secrets declared,
a their Consciences will accuse, con-

demn and torment them fo, wish they had never been bot

Again when a Man or Wo ten a good Contcience so as be bled for their fins, and beggin find some assurance of Gods and that now their Consciences them; even then must Men ta to keep and preserve a good (do nothing to wound their @ Lord, saith David, a wounded can bear? A Mans Conscience! der thing, it is like the apple if it be prickt but with a pin, ly blemish the eye, but endan so the Conscience is a tender prick it by fin, it will blemish the wound it, and even make have And therefore faith Solomon, C heart, and watch over thy Soul, thou do nothing that may wo science.

Now that we may keep these count (our Conscience) pure a must do two things. First, and that may any way hurt a good Secondly, Use all good means cherish a good Conscience. In hinders a good Conscience. Sin doth wound the Soul, make of a good Conscience, that is throw of Mens Souls. And the would keep a clear conscience, sin, which wounds a good comakes it unable to stand before that is the day.

Means to preferve a good conscience.

What be the lets of a good consci-

there be two special lets and impediof a good Conscience: First, Ignoof the Law, and the Word of God: na man knows not what is fin, and chow can he take heed lest he wound foul? And therefore we see, let a me into his House at mid-night, he nothing amiss and out of order; but n come in at noon, then he can efpy A disorder: Even so poor ignorant not knowing the Law of God, cannot wound in their Consciences, nor nomis in them; but let them once othe Word of God, and look in his then they shall find themselves much order, to have wounded fouls, and consciences.

the other impediment of a good ace is worldly lust; namely the love ceding desire of riches, honour, pleater, and he that suffers these desires too much in his heart, cannot possibly good Conscience.

here I would advertise every Christirst, To do all things that may serve and
true saving faith, whereby our souls
eassured of the love of God, in Christ
for the pardon of our sins. For
is the root and foundation of a good
ence. And without Faith there can be
d conscience. Now to preserve Faith,
is often hear and read in the word of
repent of our sins; acknowledge and
is them, and be humbled for them, and
in the path of Faith and Repentance,

I. Ignorance. Simile.

> 2. Worldly lust.

> > Rom. 6.

and in so doing we shall find me the comforts of a good Const therefore we must take heed the thing to break off the feeling of for to wound our poor Conscient

Secondly, We must endeavour to obey Gods Will, and to bear purpose, not to sin in any thing pose to live in sin, and a good cannot stand together, so that a pose is to live in sin, there is no

nor a good Conscience.

Thirdly, We must walk with ample, as Enoch and Elias did; our lives, as if we were always sence of God; and likewise to that his eye is the all-seeing eye, think none doth behold us, yet and will punish us; but remember this will make us keep a good and the want of this maketh Man because they consider not that, to them, and that they have a Consin them.

And another Book was opened, the Book of Life.

What is meant by the Book of Life.

Hus when Christ Jesus hather Books of Mens Conscience what is therein written, that Jubbe awarded accordingly, now that he will open a second Book, even the Book of Life. And of Life we shall see often ment

Word of God, both in the Old and Testament; as that of Moses, Oh this have grievously sinned: therefore now if pardon their sins, thy mercy will appear; thou wilt not, I beseach thee race me out book which thou hast written. Again, on be put out of the Book of Life, neither on be written with the righterns. Again, a evercometh, shall be cloathed in white and I will not put out his name out of the of Life. And the holy Ghost speaking e Heavenly ferusalem, saith, There shall into it no unclean thing, neither whatsoever the abomination or lies: But they which ritten in the Lambs Book of Life.

r if you would know what is here by the Book of Life, it is the Book which all the names of Gods Elect in his eternal purpose he hath chosen, ten as it were with Letters of Gold: thing else but the Almighties eternal purpose and decree, wherein he effed and chosen a certain company kind, to bestow eternal Life upon tor we must not think that God hath ed of a Book, but only for our underhe speaketh thus. Even as a Capscords the names of his Souldiers, to one by one; and as in Cities the of the chief men be recorded: So th, as it were, enrolled the Names his Saints, and engraven them in the of Life, with Letters of Gold r, so as not one of them shall pe Thus seeing what is meant by the

Exod. 32.

Psal. 69. 18. Rev. 21.

Rev. 3.2. Phil.4.3.

Book

Doct. 1.
God hath
a Book
of Life,
wherein
the names
of all the
elect are
written.

Reasons.

70'in 10.

2.

Rev. 2.

Book of Life, let us see what whence.

Hence then we learn, That a Book of Life, wherein the name elect are written (the places man fest) who is able to call over and people by their names, even are kept in a City or Corporation the names of all that are free in the written: so perfectly are all the E to God, who can call them all over Let us hear the reasons for the sum and on of, the same point.

First, He is the true shepherd of now every good shepherd knowed I am the good shepherd, I know my

am known of mine.

Secondly, The Knowledge of is so exact and perfect, That not jecret that is hid from him. He heart, he trieth the reins, and the hearts long before. His Eyes are fire, and his jeet like jine brass, saith, to show that nothing can his sight.

What be the Uses.

First, Hence we must behold and happy estate of all the Electron of God: For all these wheten in the Book of Life, be blesse for ever. If thy name be writted of Life, thou shall never perish.

net blot out thy Name out of

Uf: 1.

the latter day, to thy endless joy and comfort, whom God loves once, he loves once the loves on written in this Book, for all those that out of Heaven whose names are the Book of Life.

here we must take heed of the carnal ing of wicked men and women. re be who reason thus; If I be the of God, and written in the Book of et me live as I list, nevertheless I am be faved. Others fay, if I be a reproand not written in the Book of Life, I e then I shall not be faved, although I ver so well: Take heed, I say with St. at ill words do not corrupt good manre know that God made us without our the will not fave us without our help, her we will or no: Poor fouls, they t what they fay! they speak flat conor if God hath elected any man or woeternal life, he hath ordained that they alk in the way leading thereunto, and good which others behold, may glori-Fither which is in Heaven: And it is ethat they should run on in sin, and eje therein. And therefore, if men nd with Cain and Judos become their iges and Executioners, but let all men that as God hath ordained fome men al Life, and written their names in So he hath appointed them the means in, to bring them thereunto.

Rom. II.

Rev. 21.

Rom. 3.3

Secondly,

This
shews
what care
the godly
ought to
have to
know
that their
names be
written
therein.

Note.

Secondly, We are taught her Lord hath a Book of Life, when names of the Elect be written; w what must be our chiefest joy and fort; even this, to know affuredly, Names are written in the Book of 1 Christ himself will teach us in that his unto his Disciples, which rei because the Devils were subdued u and cast out by them; Nay, rat our Saviour) Rejoyce that your written in the Book of Life. But alas we rejoyce in? To be the Son of a a Gentleman or Nobleman? To have Silver, Lands and Livings? This m bear themselves aloft, and presu of their own strength and power, forget God and a good Confeic must stand them in great stead at their Life: But who is he that I this, that he is the Son of God, name is written in the Book of L

Well, Having thus observed Word of God, what is under Book of Life, namely, the eterns Gods Election: Here hence of weighty points to be considered of Whether it be possible for the doto know whether his Name be we Book of Life or no. Secondly, possible, then by what means we to this knowledge, to be assured ber of those that shall be saved. The two most necessary and fruitful the two mo

be known of all good Christians. -Now concerning the first, whether it be ble for the Child of God to know whehis Name be written in the Book of Life not? The Church of Rome holds, that no can certainly know whether he be the child of God, or no. Nay they conon this as a foul fault, and bold prefumpfor any man to be certainly perswaded this, that he is the Child of God, Elected Christ Jesus, and that his name is written be writthe Book of Life. They say we are to ten in e well, &c. But (alass) shall we ven- this Book the Salvation of our Souls upon an untain hope? No we must go further, and ur to be affured, and certainly perswaof this hope, that our names are written the Book of Life.

ed. That a true Christian man or womay affuredly be perswaded, and cerly know that he is the Child of God, it tof question, if he will believe the Holy it; else why should St. Peter will us to A diligence to make our Election sure. why did our Saviour bid his Disciples, yee that their Names were written in the of Life, if they could not know it? Aevery Article of our Christian Faith h confirm the truth of this Doctrine, re we are taught to believe the Catholick ch, and that we are of the number of People: We believe the pardon of our and that we shall have Life Everlast-

I. Whether it be poflible for the child of God to know whether bis name of Life.

> 1 Pet. 2. 20.

70/m 10. Rom. 8.

16.

Luke 10.

ow then we see how little we are behol-

den

fob 19. Rom. 8. den unto the Church of ROME that we may not be certainly per our Salvation, but must only hope not 706 know it? Did not Paul it? Then let no man doubt of this Children of God may and do know they shall be saved. And there believe this doctrine and embrace withal let us abhor the Doctrine of of Rome, which is contrary to the Jesus Christ. For what comfor Christian have, till he knows the Child of God? How shall we upon God? How can we be at our fouls? With what comforts form obedience unto God, exc this bleffed perswafion, that out in this Book, and that we be the chosen of God?

Secondly, Now the next quell any man or woman may come to knowledge, whether his name be this Book, and how he may con perswaded whether he be the or no? And this you see is matter moment; but such a thing that co Souls very nearly, and therefore very careful to listen unto it, that to prove our selves, whether we Faith or no, whether we be the & or no; and so whether we shall not. Oh it is a matter of endless Gods Children when they know they be the Children of God, and nal life belongs unto them, it wi

2 Car.13.

to obey God with joy and chearfulness all

days of their Life.

You there be two ways to know it : One ascending up to Heaven into the Privy neil of God, but this is a dangerous way, not to be attempted by any man, because ret things belong to God, but things revealed and our Children; and his ways are past ing out. And therefore this way no man

saffay.

Besides this, there is yet another way to w this, and that is by descending and ing into our selves, and by certain marks tetimonies in our own hearts to prove twe are in the number of Gods Elect. as Solomon saith, As water sheweth face to ; even so the heart sheweth man to man: as a glass sheweth what a mans face is, so a mans heart and Conscience shew what is in the fight of God. Then, if you d know whether your names be written he book of Life, that is, whether you be Lett of God, and heirs of Eternal Life, bust now enter into your own Souls. your selves, and you shall certainly know ther you shall be saved, yea, or no. For thou find in thee the true mark and notes Gods Children, thou needest not fear but thy name is in this Book, and thou shalt uinly be faved: but as for wicked and promen and women, that make no Conir teeth upon this examination, utter this eful tune; I am a sinsul wretch, I know what will become of my poor foul at the

D 4

By mba! means we may come unto this Knowledge. Deut. 25.

Prov.23.

2 Cor. 13.

Marks of Gods children by the Spirit. Rom. 8.

Rev. 8.

Rom. 8.

day of Judgment. And therefore might in some measure try our principle whether we be in this Book shall be saved, let us search out of Word of God some certain marks. Children.

The First mark whereby we n whether we be elected, or not, ward testin ony and witness of Go Te have not received the Spirit of fear again, but ye have, &c. Paul tells us, that wicked and un ners, which have not the Spirit guide them, but live in fin, have Spirit of Bondage, they have no t in their Souls: But they that be the of God, have the Spirit of Adopti feals unto our hearts the affurance of on and Election, and doth make it to us, that we are the Sons of the For his Spirit doth witness to our Spirit are the Sons of God.

And that no man might deceive and think he hath the testimony of Spirit, when it hath it not, Saint I two most excellent Notes, to know we have the Testimony of the Longue or not; it makes us cry, Abba Where the Spirit of the Lord doth any mans Soul, that he is the Chill Lord, it will make him cry unto even fill Heaven and Earth with ce tears with sobs and sighs, for the his sins, as David did, who in the sins heart, humbly consessed his sins.

and left it unto posterity to be said and the Church for a testimony of his uned repentance; and he which hath not in him, that he cannot cry unto the Lord he pardon of his fins, this man cannot fure himself that the is the child of and though men fay they hope to be , yet (alass) they seldom or never unto God for the pardon of their fins, recelly pass them over, if they be troufor them, with good company and pas-; just like a man that hath burnt his , puts it into cold water, which for a alwages it, but pulling it out again, it

es and burns the worfe.

condly, If we find the Testimony of Holy Spirit, that we are the children of , it will make us not only to be carnest God for the pardon of our fins, but it take us cry Abba Father, that is, it will us bear the tender affection of a dutiful obedient Child, so as we shall be afraid end so loving a Father, not so much for f the punishment due for sin, as for go loving a God, who hath loved us e beginning. And therefore all those delight in sin, and are not afraid to of-God, surely they can find no assurance they are the children of God. Mames be in this Book, labour to find estimony of Gods Spirit, to witness our Souls, that you belong unto God, bour to be earnest in prayer unto God, at is a special work of Gods Spirit.

I Cor. 2 20.

By the Word.

The second means whereby we whether our names be written in a Lise, is by the Word of God; For of God tells us, mbosever believe Christ shall be saved. But the blanch hearing this promise opened and by the Ministry of Gods Word, is a I believe, and am able to apply the to my self. For a man that hath faireth that he hath it: And therefor seeing I believe with all my heart know I shall be saved.

Thirdly, Besides the blessed to Gods Spirit, which cannot deceive Witness of the Word of Truth know our Election by the fruits thereof. As we fay, a man is all as we fee him breathe; and can ju Tree by the Fruits: Even so by the Election, we may know whether be in the Book of Life, or not. Fruits of election be fet down by Spirit, that all men may be able and try themselves, and know wh be ordained to life, or not. Whom stinated, them he also called; and web them be also justified: and whom them he also sanctified.

Where we may behold the man Election; for all that be elected us ternal, and be written in this Book first, called; secondly, justified; and sandified. So then, if you we whether you be elected to life, look three effects of Election. Art the

By the Fruits of Election.

F. m. 8.

30.

1.Calling 2. Justificarion.

3.Sanctipeation. thou justified? Art thou sanctified? Then thou art Elected; but if thou hast not three then thou canst not assure thy self

by Salvation. then the first fruit of our Election is our al calling: When as God doth by the | Calling. ching of the Gospel call us out of the old from our old fins, to be of the numof his People, to live as his Children: hedid call Samuel three times, so Samuel answer, and left his bed : And likewise as did Paul when he went to persecute the

ildren of God at Damaseus; and so likewise did Mathew from the receipt of Custom: he did call Peter and John from filling,

d made them to be fishers of men. At this Il king amazed, Paul fell to the ground; dit was the happiest fall that ever man , for as one says, he fell a Jew, and did

a Christian.

Again, when a man cometh by the preachof the Word, to fee his fins, and Gods er for them, he dislikes them, is grieved them, bewails them, and begs pardon for m, and begins to become a new man, too lieve in Christ, to seek after Gods Kingn, as Nicodemus did. He which findeth effectual calling in him, may affure his I that he is predestinated to eternal life. twe must take heed that we deceive not selves with an outward calling; For our nour Lith, Many are called, but few are Mat. 12. m. Many do hear the word of God with ear, but we must labour to find the Spiof God to preach unto our souls, to ap-

ply the Word of God unto our Coto believe in it, and to obey it; to which is found in every Christian, which affures him of Eternal Lifetion, and therefore they which is old sin as blind, ignorant, and prever before (alass) how can they be saved, seeing God chuseth none, not any but whom he calls effectuall Gospel, and severs from the reservoired?

Secondly, The fruit of Election cation. For whom he predestinated, th led; whom he called, them he just So then here is another token and know whether we be Elected, nan Instisication. Now this is a special Ged, to justifie a poor sinner that saved: and whosoever is not justif not be saved. Justification hath to first, the pardon of sin, secondly, putation of Christs Rightcousness. fore a man can be justified, he mu him of his fins, know them, hate hor them, and beg the pardon of thea Christ Jesus will assure us of t of them. And therefore if we wo whether we be justified or no, we to whether we have truly repented; have been truly humbled for our fine the pardon of them all. Secondly, may be truly justified, we must ha Faith in Christ Jesus, to lay hold u and to wrestle with him, as Facob

the Angel, and not let him go till h

1 Thess.2.

2. Justification.

Parts of Justincation.

sa bleffing, to be perswaded and affuour fouls, that Christ died for us, shed od for us, obeyed the Law for us, and cover all our fins and trespasses in his confucts.

then, mark the Conclusion; where there dience and repentance, there is remifof fins; where there is remission of fins, eis Justification; and where there is Juation, there is falvation. And this we acknowledge not to have by Nature, but generation, which is wrought in us by Christ, being the Author and Finisher of Faith and Salvation; and we must always es, that all the benefits and means of our tion we have received from him; and it e that hath separated us wretched sinners the World, by an outward Vocation, inward illumination of his Holy Spirit, th hath already kindled faith in us, gh the hearing of his holy Word: It is y Grace that we believe in thee our Sa-; and let us beg at Gods hands, that with fail not, but that he make it perfect, me may be justified and glorified in the of the Lord Jesus. And on the contrary where there is no repentance, nor oace, there is no remission of sins; where is no remission of fins, there is no justiion, and where there is no justification, is no falvation.

, then what shall become of those that. in fin as Pharaoh did, and as Dives did. take thine ease, sor thou hast goods laid

well.

No Salvation without Repentance.

2 Thess. 2. 23.

Santhification confifts of two parts.

Rom. 8.1.

the Creature than in the Creator:
their Host, and Strength, and Riche
the living God: These are such whi
in sin, and never as yet could shed of
their manifold and grievous sins, the
find themselves to be justified, they
no pardon of their sins so long as
in sin, and therefore if you would he
ther you shall be saved or not, labe
all to repent, and to lay hold on Chris
that so he may cover your sins in his

The third fruit of Election, is tion: and this is a special mark of to be Regenerate, to be Sanctific Sanctification standeth in two part they must die unto sin; Secondly, rise to Righteousness, and labou Christ, and the vertue of his Re And ChristsResurrection must be d ration, and our Regeneration must furrection from fin and iniquity. you know then affuredly, whether the be written in the Book of Life: I your hearts, if you find that you fied, if you hate your old fins evil ways, if you love vertue, and holy duties, then it is a certain to belong unto God. For there is no tion to them that are in Christ Tefus you do savour of the things that flesh, and desire the garlick and fl Ægypt, lying in old fins, as drunke the like: why then certainly you furance of Salvation, that you can

you must rehearse this dreadful saying, not what shall become of my poor Soul, I shall be saved, or damned. on live in fin, thou mayst justly fear shouart a firebrand of Hell; for He that m of God sinneth not, 2 Joh. 5. 18. And very one that calleth upon the name of the depart from iniquity, 2 Tim. 2. lie to fin, and to live in Righteousness, is retoken that we belong to God. see how a man may come to know whehe be elected and ordained to Life, or Now let us see what use ariseth hence. ring God hath this Book of Life, hbe written the Names of all those that be faved and none of them shall perish: ce proceeds endless comfort to all Gods idren; if thou find that thou art the Child God, and thy Name is written in Heaven, ing can hurt thee: Though thou be poor Job, sick with Hezekiah, in prison with haled to death with thy Saviour Christ, othing can hurt thee; nay all the gates ell cannot prevail against thee; no damcan come unto thee: For if God do e, who can condemn? For at the day of ment, Christ Jesus will take his Book of and call us, saying: Come ye blessed, &c. we shall not come to a terrible Judge, to a most loving Saviour. econdly, secing it is so excellent a thing ave our names written in this Book, to be elect Children of God; we should labour this above all things in the World, for

thout this we can have no found com-

Use 1.
For comfort to
the Godly.

Rom. 8.

Use 2. For instruttion.

fort

for, either in this life or death. A fore our bleffed Saviour bids us in to of Luke, Not boast our selves of Law Wisdom, of Riches, whereas these vain things; but to rejoyce that our written in Heaven.

Thirdly, Seeing God hath a Book and hath written down the very Nan very man and woman that shall be fav hath withal shewed us the way that to life, and unless we walk in this way not come unto it; it is our wisest co to walk in the way that leadeth to lif practice of Godliness. We are fair honour, and therefore must live sober and godly in this present world. Not fin and Satar any longer, but labour fin, before we die unto Nature, and before it bury us; for the issues of affure you bring nothing but vexa shame in this life, and perdition in t come. O let us then, as the redeem Lord, walk from strength to streng virtue to virtue, from one degree of on to another, till at length we appear men and women before the Lord, reap the happy reward, even the for all goodness, and that for evermore

This
shews the
necessity
of Christian obedience.

Tit. 3.

The Great Assize.

The Third Sermon.

Rev. 20. 12, 13.

the dead were judged out of those things in were written in the Book, according this works.

and the Sea gave up her dead which were ber, and Death and Hell delivered up the delivered up the delivered were in them: And they were between man according to his works.

heard aiready what is meant by it; the Countel and Decree of the Al-Election, whereby he hath chosen and women from out of the finankind, upon whom he will be-Eternal Life.

may, every Christian man and woman to be assured that his Name is written

word of God whereby a true Christian be assured he is Elected; Namely, infl, The Testimony of Gods Spirit, which ot lye.

Secondly,

Rom. 8.

1 Cor. 12.

70h. 3.1.

After what manner all men ball be judged.

Secondly, By the fruits and election, as Vocation, Justification, tion, Love of the Brethren, and unto all the Commandments of therefore it stands us all in hand to get assurance of Election else we saved, Luke 10. 20. And without have no true joy unto our Soul mens carelesness in this point is gretheir care is to make their Lands a sure, which condemns them for the care in this point.

Now St. Fohn proceedeth in the on of this last Judgment, even clared unto him in a Vision, in an place remote: It was necessary there; for being so private and free pany, his Soul might the better be contemplation to receive the Pow For when humane help is farthe God is most near to his Children Saint John Meweth after what shall be judged: Even according to written in the Book, according unto You have heard before, That be f great and small stand before God. be wanting, or absent themselves might be wondred how so great a shall be judged, how every should be read, and every mans c should be tryed. For we see wh time it holds our Judges here, to persons; such calling for Evi producing of Witnesses, fuch p Indictments, &c.

tSt. John saith, that it shall not be so for all must proceed according to the Records, And according to those things be written in the Book. So as when lesus the great Judge shall once fit up-Throne of his Glory attended by his hogels, then shall the Book of every mans sence be opened, and then they shall call to mind their former fins which committed so freely and willingly, runinto fin without remorfe or fear, even Horse that rushes into the Battle. these words we are to observe three

al points.

M, Who they are that must come to Judgment; namely the dead: Even which have lain many thousand years in the Grave; and then likewise let us ve, that God would have us certain of Aday of Judgment, first, for his glory; dly, for our comfort; thirdly, for to retain fear of him; fourthly, that all might be fable.

of, God would have us certain of the First, to exercise faith and patience: odly, to bridle our curiofity. Thirdly, utain us in our duty; therefore faith the file, Be ye always ready; for in such an hour think not of, the San of man cometh.

econdly, The means whereby they must ryed; even by those things which be ten and recorded in their Books, which

eir Conscience.

hirdly, The Touchstone of this Tryal: ely the Word of God: And first of the ons.

Parts of the Text. Vho are to be judged.

Gen. 4.

Mat. 26.

It is not to be doubted, but t meaneth that all must come to ju great and small must stand before Go doth he say here, And the dead sh ed? It is to be observed, that h expresly the dead, even those th rotten fo many thousand years, m judgment, they must be called to their old fins must be now brought for these are the wicked thought carnal men, that when a man is d well! then all his fins die with his gotten, and his fins are not spoken John saith here, that even the dead to Judgment, even their old fins m light, and they must answer for t nigh fix thousand years fince Ca Brother, yet this fin of his is not though Cain be dead long fince, are not dead: No, no, Cain In come to account for his fin. Judas for lucre-sake sell and betray his N hundred years ago, is dead and at this day he shall be called to ac

So in these our days many men they die, their sins shall never be light. The Usurer getteth his goods hand ungodly means, he groweth in when he dieth he thinks he shall never his sin again. So the Drunkard, Swe phaner of the Lords Sabbath, Go. perswaded that death will end all the and that they shall never come to j

er are deceived; and to prove the same haid to his Disciples, Be of good chear the world have and revile you for my sakes e told them, for those sufferings here on that they should sit upon twelve Thrones, else the twelve Tribes of Ijrael. A shawhereof we have in these our earthly sents, whereas you see the Justices, and of account sit with the Judge: not that here to do with pronouncing fentence, the Judgment; but that amongst the tisa token to them of honor and dignity fight of the people: according to which ing we read, Luke 13. 28. That there k weeping and gnashing of teeth, when ngodly which had no Conscience in them they lived, nor once thought of his g account; thall see Abraham, Isaac and meaning thereby all the godly and al, and all the Prophets in the Kingdom even; and themselves thrust out of and Heaven Gates shut against them; in that case Dives was, who being in beheld Lazarus in Abrahams bosom, elf crying out for one drop of water to that unquenchable heat which he sufferand could not obtain it. Then shall wicked Worldlings which fet their only on their riches, pleasures and ments, when they shall behold the ous stand in great boldness and chears, be grievoully terrified with horrible and wonderful amazement, and then heir Consciences accuse them, and their ds change within them, and fight with

Mat. 19.

Wifd.

Wifd.

inward grief, and fay within These are they whom sometimes well on, these are they whom we wro Estates, these are they whom we pressed and scorned; as indeed derided in the world, than they disposed, and to their power live Commandments, and in the feat These are they whom we had in deri a parable of reproach, and faid unto We Fools thought their lives madnes ends without honour: But now how they are counted amongst the children that their portion is among It the Sain they are so highly in Gods favour? have erred from the way of Tru light of Righteousness hath not shi and the Sun of understanding rose! We have wearied our selves in the wa ness and destruction: and we have dangerous ways, but we have way of the Lord, nor lived in b have we diligently walked with ences before God and Man. Ah it were well with them indeed might have ended their woful mi alas, alas Death is even as a will let them have some passage to end misery. For when they be dead their fins do not dye with them, is not then ended: O no, then b misery and torment. Oh it were might have no more being after had been good for fuch men if the ver been born; or being born, th

ther Toads or Serpents, for in Death wean end; but it is not so with the and ungodly finner; for when he is d buried, even then begins his greatest dmisery; for the Sinner that is dead thousand years, must for all this come igment. And therefore thou that livest in Adultery, or any other fin what-Remember that though thou dye, fins dye not with thee. No, no, thou and thy fins must one day come gment. Solomon faith, Remember O young that for all this thou must come to judg-Thy old fins and those which thou committed in secret, they must now to light.

that have lain many hundred years in that have lain many hundred years in many, and then their old fins and femast come to light; Oh let us then

over our lives, and have this still in this; well though I die, and rot in twe, yet my fins shall not dye, my evil annot be forgotten, they must come to so that we may never dare to sin, thinks many do, that when they be once they must never come to an account for

ms. But St. John saith here, That the were judged, even those whom we forand whose sins we would think should be called to account, even they must

to a reckoning: For God will bring eve-

which will be a terror to the wicked:

Use 1.

Teacheth
men to
dread sin
the worker of all
their woe.

Obser.

But the Saints of God are not Tribunal, or Judgment-Seat; but et of a good Conscience they conserved selves in Jesus Christ. God punisins in strictness of right, but he deriving the punishment from Christ.

In the next place St. John tells shall be tryed, and according to dence sentence shall be awarded according to those things written Books. Here is the Evidence, Witness to be produced; for a s ence shall be even as a thousa Now what is here meant by the have heard already; namely, the Conscience of every man and wo the Samaritan woman, Behold com man which hath told me all things done. Just so will our Conscience gainst us; thy Conscience is the the Evidence: Again, the things ten in the Books, I told you they evil thoughts, words and works ly our gross fins, as Murther, Adult kenness, &c. But in our Books even our idle and vain words, eve filthy thought, our close and our nay, our whispering and covert fins will then be brought to light, we have almost forgotten, and eve hide them from thee, which art God. While we lived, we fowed and idle thoughts as a Husbandm feed, which will one day rife

legister, as one day will appear plainevidently to our sorrow; we shall hear
of every light transgression, and idle
the we do but whisper against our neighand by these sentence must proceed,
cording to our deserts must Judgment
anded.

then, those which have good its, yea, and Holy things written in books, they be blessed and happy, so all not be ashamed; nay, they shall to have their Books laid open, that Obdience, Repentance, Faith, Love, Zeal, it, &c. might be known and come to: But woe then to all filthy Sinners, weers, &c. For the reward of these death, the wrath and curie of God

when our cause cometh to be tryed God, from whom nothing is, nor can and unto whom nothing can be secret, and unto whom nothing can be secret, a excuses can prevail; to say, I have lawife and cannot come, or I have bought from, or that youk of Oxen, I pray meme excused from this Tryal. No, is shall not serve the turn, come, thou sand naked before the Judge; then swasson can prevail, neither any delepus, or bind the Judge. Our first, when God called them to a Tryal for essing his commandments, and when sed from God, and hid themselves, with they were still in Gods presence

E

Gen.3.12

but foolishly they thought of did they Answer for themselves cuses? Adam speaks for himself, woman which thou gavest me, Tree, and I did eat. The Wo the thinks to escape by that mes The Serpent beguiled me, and I die wife when King Saul had diff Commandment, turning after th ing called to account, he devise excuse, and saith, Yea, 11 voice of the Lord, and have gone th the Lord fent me, and bave brea King of Amalek, and bave define lekites: But the people took of the and Oxen, and the chiefest of the (bould bave been destroyed, to e Lord.

Amongst these may Pilate who against his own Conscience Christ to Death, and yet would felf as though he were innocent Woen Pilate saw that, be took was ed bis hands, saying, I am blood of this just man: All this I the turn, their excuses must no for their Consciences tell them o fair glozing tale shall then be he plain and naked truth shall be her own Consciences shall testifie age we shall not be able to answer of thousand; we shall be forced to mis-deeds, and can keep back all must be manifest: And we sha it is in this world, when upon

fion of our fins to God, we may cry and hope to be forgiven; but hall our confession be to our open e, confusion, and endless destruction: all the Nations and People of the world ever have been, shall be gathered before resence of this Judge, and their witness ex bosoms. And the reason why they appear, is, that they shall be called to count of their Stewardship; and after d their cause, he shall separate the one the other, the just from the unjust, the from the ungodly, the sheep from the s; for saith St. Matthew, He shall send bis Angels with a great found of Trumand they shall gather together his Elect from four winds, and from one end of Heaven whereby may be perceived, both the good and the bad shall be gad into the presence of the Judge, and ball just men shine as the Sun, and shall it were quit by Proclamation, Come ye , which maketh the Apostle St. Paul ak out into these words, Herein is the God persect towards us, that we should dads at the day of Judgment: Therefore egodly make their Prayers in an acceptime, and wish that this day may come y, Come Lord Fesus, come quickly. omfort to the righteous man, when his cience shall be found blameless in this day ryal.

ing that here is the Evidence, and by things written in the Book, in our Conces; we must be arraigned; and seeing

E 2

Mat. 241

Tor infruction. our words, thoughs, and deeds we must answer and give, and last account to this great Judge, ry idle word give an account; when shall those give who have been it and idle doers of his Word?

First, It must teach us above look to our Books, our Conscience them very fair and clear, that ou account be in a readiness; for our ces shall either excuse or accuse day.

Therefore the greatest burthen bear, is the burthen of his ou upon his Conscience, and press without any affurance of pardon, consequence David accounts the sed who is eased of the burthen Let them that fear the Lord, and own Souls Health, give all diliger fure the remission of their own hardness of Heart, drowsiness of S Conscience which is seared, as it an hot Iron, which causeth the fe ment of God, and then at the last re cording to that he hath done in the ther it be good or bad. All musta St. John, and if all of us, then en us both Souls and Bodies, must be at this Tribunal.

This was the care of the bleffe St. Paul, Acts 24. in regard of we must all come unto Judgment, Consciences must be laid open, and

cording to the things that are therein ed; this made that holy Servant of to take all possible pains to keep a Conscience before God and Man. could imitate this bleffed Apostle, that we must all come to Judgment, seeing oks, even our Consciences must be cand disclosed, that we must receive cof Salvation or Damnation, accordthe things written in our Books: Oh could labour and endeavour, that no firs might blot our Books, but that we keep them clear and fair in the fight ed. It ought to perswade us all, above es in the world, to look unto this, to the Book of our Consciences fair : For consciences do accuse us, God is greater our Consciences, and will much more condemn

Acts 24.

edly, Seeing that sentence must pass ing to the things written in our and those be not only the gross fins world themselves, but even the vile ndean thoughts of our hearts, even must come to Judgment; then let us e cateful to avoid, not only the outactions themselves, but even those unthoughts of ours; for even they must to Judgment. Alas, many men think his are free; and they shall never be ard for their vile and ungodly thoughts: Paul laith, Thoughts shall either excuse w, And whosoever doth iruly rethey do repent even of their vile and dly thoughts; for if we had no other fins E 3 written

use 2. This teacheth us to avoid all sin and the least evil.

Rom. 2.2.

even our finful thoughts, even they nough to condemn us, both Body for evermere.

think we are in a good case, if we tike the proud Phirisee (which di himself acfore God and Man) I as kard, nor Fornicator, nor Extortioner, let us look to our own Book, that not so much as an idle word writte that hath not been blotted out with of true Repentance, for even they not Judgment, as our Saviour saith, you, that for every idle word that speak, they shall give an account that day of Indement.

And that we might know in what is written in our Books, St. Toat we shall all be judged accordi morks. So it is, 2 Cor. 5. 10. Wel pear before the Judgment Seat of Chri very man may receive the things which in his Body, according to that he l whether it be good or evil. We stall ed, and receive reward according works, If thy works be good, then I ry and salvation, but if thy works then death, destruction, and de Good works, although they cannot yet they will shew that Faith which the heart. So when an evil man dies, ves, his evil works go with him, his Contcience will not leave him, neither

nor death. Wherefore this day of

Mat. 26. Mit. 25.

Rev. 28.

that is now hid shall be revealed and known. Here on Earth many things that lighten all things that are hid in the sand make the Counsels of the heart of the secrets of men by Jesus Christ, 2.16.

nce then we see, that all men and wohall be tryed at this dreadful day, even beir Works: either they shall be acquitadabsolved, or else condemned by their s: For though no man can merit life Avarion: at the hands of God by his b, yet we must know, that Judgment proceed at the last day according to their ts, If thy works have been good, just, and pure, then thou shalt receive life, ises, glory, salvation, but if thy works and to be wicked, unjust, and ungodly, nothing else but Death, Hell, and Dambelongs unto thee for them. God told n, Inthe day thou eatest of the Tree of Life, balt surely die the Death.

Our Saviour teacheth ns, that a cup of cold ter stall not go unrewarded with him at lest: And of Cornelius it is said, that his pers and alms are come up for a memorial one God. And to this agreeth the Author the Epistle to the Hebrews, God is not unterest to forget year works and labour of their. And as in regard of the Godly, wence shall be awarded according to their orks: So likewise in regard of the wicked.

E 4

Doct:
Men shall
be judged according unto their
works.

Mat. 10.

12

A&.10.4.

Pfal. 50.

This teacheth us to be rich in all good works. These things half thou done, &c. And was hangry, and ye fed me not, &c.

Well, what should this teach us, must all receive sentence, even accor our Works? Surely it ought to me bove all things in the World, to lab bound in all holy Duties and Graces Spirit, in Knowledge, Faith, Re Love, Zeal, Cloubing, Feeding, and the poor Members of Christ; for to our works, so shall our reward be though our works can merit nothing hands of the Judge, yet he being a mo tiful and merciful Saviour will crown Works in us, and reward them in his though we merit nothing. Dost that a poor Member of Jesus Christ? Dossi a Cup of cold Water to a Prophet of of the Word of God? Christ doth thee of his truth, he will not let the reward. True it is, a Cup of cold W mean gift, and far from any merit; you faith, Verily, verily, of a truth thou shall thy reward.

I how thould this persuade all of labour to abound in all holy duties, to beral and bounciful to the poor afflicted bers of Christa seeing our good Works, they cannot merit, yet they shall be remarked they shall not be so getten in the day of ment? They be sweet and blessed Colons, when all our friends can do us not they will bring cadicis peace and combined will bring cadicis and combined will bring cadicis peace and combined will bring cadicis peace and combined will be seen as the cadicis peace and combined will be seen as the cadicis peace and combined will be seen as the cadicis peace and combined will be seen as the cadicis peace and combined will be seen as the cadicis peace and combined will be seen as the cadicis peace and combined will be seen as the cadicis peace and combined will be seen as the cadicis peace and combined will be seen as the cadicis peace and combined will be seen as the cadicis peace and combined will be seen as the cadicis peace and combined will be seen as the cadicis peace and combined will be seen as the cadicis peace.

our fouls.

Again, It ought to terrifie us all from

tennels, Uncleannels, and every evil for if we be tull of these, and these be written in our Books; Oh then! wo us when these Books shall come to be ed; for then nothing but Death and Hell damnation belongs unto us. The rebrance of this latter day teacheth us, First ear of God, not to sin; Secondly, Faith wish or receive eternal life; Thirdly, Parish Adversity, because after momentary succeed everlasting joy.

we see all that we have and enjoy in world, what shall go with us when we die, shall accompany s to the Grave; namethe terrible day of Judgment our Conce and our works, nothing else shall go

ad when thou diest, thou shall not take thing in the world with thee, but thy works the eigraven in the Book of thy Conscience: In will bar all the rest: Thou canst not thy Gold and thy Silver with thee, nor lands or Livings, Corn nor Cattle; all must stay behind thee at what time thou is, only thy Conscience, thy Book, and Works must go with thee: If they be, oh blessed art thou, that ever thou wast, if they be wicked, filthy and unclean, soe, and ten thousand woes, I say unto soul for evermore.

tand the dead shall hear the Trumpet, be gathered together to Judgment: First powerful voice of Christ, as in the E 5 example

And for to terrific us from evil.

Only our works ac company us unto the grave and in death.

Joh. 5.35.

example of Lazarus. Those that are grave thall bear his voice. Secondly, Ministry of Angels that shall gather lect from all parts. Thirdly, by th gence of the Creatures, who in their shall hear the voice of God: The Sea the Grave, the Fire, which time and consumed, shall render their dead an the voice of God, as at the Q The Godly shall not enter into Judge condemnation; but as in the particular ment, they are, so in the general Ju they shall be quitted: And as their death, so shall their bodies be then from mortality; they shall tolemaly augerated and invested into the glory Saviour. Christs coming to Judge nisters comfort to the godly, because eth to Judgment, who is able perfect them from all misery, from terrour science, fear of Death, the Grave, the and Hell it felf.

This
Thews the folly of many in the world

Oh then what wonderful madne bewitched the hearts and souls almomen and women in the world? what desire? what do they hunger and ter? Surely for pleasures, profits, ferments? for those they will run aday, Winter and Summer, by Sea, Land; for these they spend all their wit, and strength. Here is all that sire, they care for no more. No approach the word of God; nor desire to Knowledge, Faith, and Repentance;

ce to live in the fear of God; little or no y to the needy members of Jesus Christ. s, they never think of these things, but their desire is for the world. Ah poor nd souls! they imagine not, or they will know that they must leave all these bedthem; they must depart from them all; ou canst not take one piece of gold or silwith thee, but all must be lest behind, ly thy Conscience, only thy Books, only works must accompany thee. O then at madness is this to seek and hunt after ch things as cannot help us, nor stands us in y flead in the day of Judgment? Nay if ey be gotten wrongfully by oppression, iry, extortion, or kept with a bad consci-ce, they will be a terror unto us at the last

Let us then look to our selves, let us not tour hearts too much upon these things, hich cannot profit us in this hot siery day Tryal: Why should we be so foolish to set us hearts upon that that cannot help us, nay hich we must leave behind us? and so imposident for the true treasures which only

ill avail at that day?

Let us therefore enter into Covenant with the Lord to strive against all sin, especially tainst the particular sins and corruptions of ur hearts and lives, wherein we have most shonoured the Lord, and have raised up not guiltness to our Consciences, which will at the last condemn us, and let us hereaster are ally see our Covenant be kept and connect as much as in us lyeth; and let us remember

Nehem. 9. 18.

member the words of the Prophet his Second book, Chap. 7. ver. 32, hall restore those that have slept in bermost high shall appear upon the seat of and miseries shall vanish away, and ting shall have an end, Justice only shall the Truth shall remain, and unrighteen bear no more Rule.

Oh then, I beseech you again an feeing that nothing shall go with y Jadgment, but only your works, aside all immoderate care of the wo and the things of this world, for the day behind us, and cannot help i Day of Judgment. Let us labour for things, for durable Treatures, for ad science to abound in good works, ledge, Faith, and Regentance. Let us t we be not found naked of these. woful case are they in, that have no the world to go with them to Judgm an evil heart, a galled Conscience full cleannels. Their state is most woful ferable; ic had been good for them d had never been born.

Here may a Question be moved, he saying of St. John, can stand with that Saviour, Joh. 3. 18. He that believed not come into Judgment; but he that I not, is condemned already. Now then, saithful Children of God shall not con Judgment, and the wicked unbelied condemned already, how saith he that

be judged at the day of Judgment?

I answer, it is true, that the saiths

Que ??.

Answ.

of God shall not come into Judgment, is, of condemnation: For there is no conution, &c. But God will pronounce that ed Sentence, Come ye Blessed, &c. As for men are wicked it is true, they be condemned ady: First in the decree and counsel of ned albeing Reprobates and Cast-aways. Sedy, in the Word of Ged. Thirdly, in own Consciences they be condemned ady, But the full manifestation of this rence shall not be until the day of Judgt: and so we are to understand that sayof Solomon, Eccici. 3. God shall judge the and the Unjust; the just to Salvation, the inf to condemnation.

Now the third point that we propounded, the touchstone of this Tryal, whereby mens thoughts, word, and works, shall wed. To this St. Paul answered, At the of Judgment, God shall judge the secrets of mus hearts by his Gospei, Rom. 1. 16. Our gots, our Words and our Works, must med by the Word of God, and that ought, Word, or Work, that is not aciding unto the Commandments of God, is a y idle thought, a vile word, and a wicked

Seeing that all our thoughts, words, and il works, must be tryed and examined by e acred Word of God, by the Law, and the Gospel, we have need to labour to ow them and to be acquainted with them, m we might know what is fin, and what is or in, good and bad, that so we may leave e one and do the other. O what a wo-

Rom. 8. Wicked condem. ready.

ful case they are in, which are i the Word of God, ignorant men men, without any knowledge; not what is good or evil. And saith the Apostle Paul, 2 Thes. that Fejus will come in a flame of fire, u vengeance to them that know him not. by not the Gospel of Figus Christ. fore as you do love your fouls, love t of God, labour to know it, and end If thou he ignorant of it, and wilt obedience unto it, it shall stand again at the day of Judgment, when thou tryed by it, when perhaps thou wish that thou hadst but a weeks tin nay; a days time to repent, but time to pray to, and to make thy pe Therefore let us all labour structed in it, read it, remember it, our lives by it, as long as we live, for not tell how soon we shall be called to account of our Stewardship; and wh is done contrary to it, is fin: It must judgment, and the Word and our of sciences will condemn us.

her, and Death and Hell delivered up that were in them, and they were judgman according to his deeds.

Y OU have heard in the 12 very mediately going before, how John saw the dead, both great and

wer lived, or shall live until the end world. Now here might a questiise, how can this be? How it it possible all men should come unto Judgment?
where been many thousands which have drowned in the Sea, and the Fishes have been share share been share been share been share them; some have been slain in the stand the Fowls have eaten their flesh; many have been burnt, and their bones sined to ashes. Then it is a very high at, a matter beyond all natural reason, all the dead should rise again. Men that a been drowned, and Fishes have eaten the stand men perhaps again have eaten the stand they have been south to ashes; it ashes have been scattered who knoweth ther; How then is it possible for them to sain?

Indeed the prophane Athieft, and Beaft-Epicures, are not ashamed to say that reshall be no resurrection, but when a man a, there is an end of all his joy, and all his

lay.

But that the dead shall rise again, is an Ardeol our Faith; We believe the Resurrection of dead; and we know it is a special point of des Glory, in mercy to reward his poor chile, and in justice to punish the wicked and

godly.

But we see, as Solomon saith, In this life all best bappen alike, to the just and unjust, Nay, therimes Dives is full, and at ease, when least is empty and in misery. How then could God be just, if he should suffer his poor Children

children that love and fear his Name live in misery, and never to reward Or again, how should God be just should suffer the wicked and ungods here at ease, if there were not a time when they should taste of vengeance; fore they must come to judgment, the rise again, The Godly to be made part life and joy, and the wicked of shame suspense.

The bodies of men shall one day be quickned, and raised unto life again, Job 9. 2.

Ifa.25.19.

1 Cor. 15.

Verse 33.

So that the instruction we may hence is this, That the dead bodies both good and bad, shall not alwaic der the power of death, but shall on quickned and raised up to life again. is not one Article of our Christian to clearly set down in all the Book than this Article of our Resurrection confident is 70b in this thing? 1 am my Redeemer liveth, &c. Whom mine behoid, and none other for me. And the himself saich thus by the Prophet. men (hall arise, even with my Body h arife, awake and fing ve that dwell ist The Apostle St. Paul proveth this Do the Resurrection of the dead, writing the Corinthians by many unanswerable ments : If there be no Resurrection of the then Christ is not rifen, And again, i be not rifen, then is our Preaching vain, are in our sins. And Again, This. Co. must put on Incorruption, and this Morte put on Immortality. This then we may

on, that the Bodies of men shall oned

again, whither they be good or bad,

or sinners, to Judgment they must all according to that of the Apostle, It is Heb. 9.27 nd for all men once to die, and after count Judgment. For by the sound of oft Trumpet, the dead shall arise: We not think that it shall be a common pet which shall be blown; no, it shall e fhrill voice of the Angels, which shall that Alarm, that all the dead shall hear, and rise out of their Graves. At this of Jubile there shall be no new Moon, in h the Trumper was used to be blown, the Prophet David speaks of in the 81 But we shall have a new Earth, and a Heaven, when this Trumper shall be , it shall be heard far and near, no ear soever but shall hear this sound; the soes of the Earth shall not hinder it, the depth of the Grave shall excuse us, ace, though never so remote, shall hinthis found, for it shall be universal, and all the corners of the Earth shall this pet be heard, it is the Lords fignal of e; All must arise that shews the Power e voice, and the obedience of the Indeed it is a powerful voice, and all lobevit. The Grave must surrender up rever hath been in her bowels; for the d the Grave are but faithful Stewards, they must deliver up the Bodies which been so long hidden; the living must be congregated, and the dead shall arise come to jedement, and every one receive rding to his Actions he hath done in the

And

Reaf. I.

And indeed, it is most requisible so in regard of God's justice, miles made unto the Godly, and nings against the wicked, might made good to both, which many is life are not. His Justice then requisible are not. His Justice then requisible sold one day arise again. The Electron of God are only partakers of Christmot as deed rise by vertue of Christmot as deemer, but a terrible Judge; at the Death of the Body, they must cond Death, which is a pouring or wrath on them for ever.

Secondly, The very works in in a fort shew this: As the Phenis waxing old, maketh a fire, and health to aines, out of which ashes shagain. We see it in other Birds, low, &c. which all the Winter and holes and clefts of Rocks, and the Spring come abroad again: Yea, Trees and Plants of the Earth, as the Winter, when they appear to be there comes a Spring, wherein they there again.

And why then should some think possible for God to raise our bodies dust? We see a poor ignorant man Clay or Ashes, to make a very beaut How much more then is the ever Almighty God able to raise our bof the dust? But you will say, Are Bodies eaten of Fishes, and Men again? How is it possible to raise the

Object.

men thus consumed unto dust, and with the bodies of several Fishes, divers several Beasts. feer, That though it be impossible to Answ.

yet it is not impossible to God; that created all our Bodies of nothing, them again with something, namely,

own matter, and sever their Bodies other substances. The Atheist denies ferrection of the dead, which we will by the Word of God, and the Resur-

d Christ.

face Christ gave life to himself, dead gave: how much more now being adin Heaven Glorified, is he able to is members from Death to Life, and to those that are dead in fin, by his Spirit ! mes of Life? Christ's Resurrection the cause and confirmation of our ri-: If we believe that Jesus Christ dred

egan, even so them also which sleep in will God bring with bim. And again, init of him that raised up Fesus from

and to prove the Resurrection Is Body, the Witnesses are these: First, seeds, Why seek ye the living among the

he is not bere, be is rifen. Secondereal Witnesses of the Saints that rose , and went unto the Holy City. Third-

forced Testimony of the Soldiers; misto the City and told all things that Fourthly, the Disciples and Fol-

of Christ, the Apostles, the Women, Officiples Peter and John, and more Claich

I Theff.

1.4.

Ro. 8.10.

Luk.24.6

Mat. 27

25.

Mat. 28.5

John 16. 1 Cor.15. 15.

1 Cor. 15. 20. Eph. 2.6.

Act.32.5.

II.

well.

faith the Text) than five hundre at once: but especially the Apo sen of God. Then, Fifthly, his was shown, he bid the Woman. brethren that I am risen, So St. Peter Epistle, Chap. 1. Verse 3. saith, bl the Father of our Lord Fesus Chrif. cording to his abundant mercy bath again unto a lively hope, by the R Jesus Christ from the dead, to a incorruptible and undefiled, and that away, reserved in Heaven for you w by the power of God through Faith tion. St. Paul testifies as much in his Epistles : Christ is risen from the is become the first fruits of them that wise in another place he saith, He us up together, and made us fit tog venly places with Jesus Christ. A Act. 3. 25, 26. unto you first, raised up his Son Jesus Christ, hath biess you in turning away every one bis iniquities. And after he was John 10. peared (as the Text saith,) first to dalen when he flood without the weeping. She teacheth us that of cause we are to weep, when we Note this | Christ: for he is our righteousness life: and not without hope must for in his resurrection we recover consolution. To believe and hope surrection is a a chief so'ace of our and croffes, which are but for a hope doth expect that certainty, whi from the Word of God doth believe

Christ's death was not only tor our othis Resurrection was to obtain rightefor us, the Holy Ghost, and everlaste and Glory.

He rose for our Justification. ndly, For our Regeneration.

dly, For our Resurrection to everlast-

CY.

the benefits of Christs death, are the thich we receive by this Resurrection; is Resurrection he applies the benefit his he merited for us of his own free

is of Christ's Resurrection are, First, e confirmed, that by his merit he hath watisfied for our fins. Secondly, in plication of Christ's benefits, that not be conferred nor applyed, except I rose again. Thirdly, in the gift of by Ghost, by which Christs Regenerates gives us Eternal Life. Fourthly, We Christ's Resurrection conserved in a ul and applyed Righteousness begun, bill be consummated in Eternal Life, , in the Resurrection of our Bodies: Because Christ is our Head, and we his en: Secondly, He hath taken away fin the of Death. Thirdly, He received tus: Fourthly, We have the same Spi-Fifthly, By the Man Christ came the caion from the dead. Sixthly and Lastefruit of Christ's Resurrection, is the mation of all benefits, and the glorifiof his Church militant, and therefore, Pal, let us believe in the Resurrection 2. 3.

I.

Reasons.

John 16.

53.

of Christ, who did arise the the dead, to make us partale tecusiness, Sanctification, Glankins merits only purchased. The Ispoken (saith Christ) unto you, might have peace, in the world ye bulation: But be of good chear, I the World: And St. Paul saith, I 9. To this end Christ both died and revived, that he might be the Landier in the world are the land in the said and the said a

living and the dead.

So then this place doth prove that Article of our Faith, that Resurrection of the dead Fe man dieth by Sea or by Land or in the Field. Saint Fobn 6 Sea shall give up all that have Death and Hell, that is, the G liver the dead in them, so as to Judgment of what Death for O then, see (Beloved) how witched many a poor ignorant is in misery, in great distress, or in a deep melancholly, the deth him to become his own to end his misery and his she himself, curring his own The himself, &c. And we know at prevaileth much by this means, Some being in disgrace, as and Achitophel; some with the sting of Conscience, as Cain some being crossed in the work their own Throats, or others end of themselves. Now they

means to end their grief: Alais, alais, by this means even hasten their own dion, and do as if a man should (to a limbe smoke) cast himself headlong deming fire: So they, to avoid this ic of their Bodies, plunge both Bo-Soul into Eternal Torments: For, what is for a man to kill himself, or cast aincelf any other way, seeing they must unto Judgment? Though they kill elves, or drown themselves, The water Grave must one day give up their dead. therefore from hence, let us learn to er selves, if Satan should tempt us to borible facts, to cast away our selves, &c. Christ hath bought with his own blood; trustifier him, that we shall not theredoor milery, But increase it.

if you demand ot me, by what the dead shall then arise at the last lanswer, It is by the mighty power e roice of Christ, The bour shall come Christ) in the which a'l that are in the fell bear the voice of the Son of God, me fath. And to shew the wonderful of the voice of Christ: It is compared found of a Trumpet, the loudest and rikst of all instruments, And the Lord tisself shall descend and come with a and with the roice of the Arch Angel, rich the Trumpet of God, and then the dead halt first arise. Such shall be the er and force of this voice of the Lord s that it shall be heard over all the

By what means shall the dead at the last arise.

1 Theff. 4. 16.

whole

whole World. Nay, thought many thousand years rotten in they shall hear it, and come ment. Nay, the Devils and in spight of their teeth, shall to appear at his voice. No Proposed narch, no King, nor Noble me to absent himself from his present at his passion, and some shall far his Passion, and some shall far his Resurression.

Note.

Oh then, seeing we must all a of the Lord Jesus at that day and we cannot but come for graves unto this Judgment: Oh his voice in the Ministry of his voice in the Ministry of his misters. If we do not now our Saviour Christ Jesus speak his Word, and embrace his Thus know that we shall one day voice, when we shall be completely before him to condemnation.

Instruction. In all afflictions and miseries therefore, and especially in death we must strengthen our suture Resurrection, remembering Apostle, Phil. 3. 20, 21. Our in Heaven, from whence we also saviour, the Lord Jesus Chrischange our vile body, that it might like unto his glorious body, and mighty working, whereby he is a

es unto himself. Every Christian, deventh Article of our Creed, doth the Resurrection of the Body. And St. the first Epistle to the Corintbians 15. 9 21. ver. saith, But now Christ is be dead, and is become the fuft fruits i fleep; for since by man came death, so came the Resurrection from the

But how?

God that in his Omnipotency made Bodies, and all things else of nothing, in our corruption, restore it in the stance and quality to Eternity, for is nothing impossible. With God no-Le unpossible. St. Paul satisfieth this and and fufficiently, which is the mouth of all Atheists whatsothou Fool, faith he, that which thou not quickned, except it die, and th thou fowest, thou sowest not that shall be, but bare grain as it may Wheat or some other grain; but hit a body as it pleaseth him, and feed his own body.

seth God not to let thee know the the Resurrection to himself only but the manner he hath left to be by the Apostles and they have reit for us, as in the 1 Theff. chap. 4. 16. For the Lord himself shall descend from with a shout, with the voice of the

Christ shall rise first, then we which e and remain shall be caught up together,

Luke 37.

I Theff. 4. 16.

with them in the Clouds to n Air, And so shall we fore Lord.

This hope of the Refurre been a fingular consolation to their afflictions, whence Tertu the confidence of a Christian is rection from the dead. Exa in 70b, in the midst of his at I know that my Redeemer live shall stand at the latter day upon though after my skin worms defin in my flesh shall I see God. Wh manifest? No man (after Christ fore) could speak more plainly of the Refurrection, from the our Resurrection we contemn t in hope of the future, for all the Salvation of God.

verse 19. The dead men shall liv my dead Body shall they arise. sing, ye that dwell in the dust: as the dew of herbs, and the ear the dead. At that time the peop vered, every one that shall be the Book. Ezekiel also hath it Chap. 27. verse 12. Propheti them, Thus faith the Lord Go

Of the Resurrection, Esay sa

my People, I will open the cause you to come out of the bring you into the Land of J

shall know that I am the Lord, opened your Graves, O my

brought you up out of your Gra

Ifa. 2.26.

irit in you and you shall live: and e you in your own Land, and then now that I the Lord have spoken formed it, faith the Lord.

may see, that all the Dead must ne to judgment: And you see how means our Bodies shall be raised, the mighty and wonderful power e of the Lord Jesus. Let us come

he Ules.

Seeing of what Death soever men either by Fire or Water, or howfoby must one day come unto Judg-Let us then beware of that ungodly and devilish perswasson, that runs icked mens minds, that think that die there is an end of all their and although they have been very and horrible finners, yet if they esdeath, all is well. And thus they at they and their fins shall be buried : No, no, (poor fouls) they do much hemselves. Howsoever thou diest, come to judgment; and death is a ending thy misery, that it is a te to let thee into it: For so soon as man died, he was presently in Hell 3. And therefore let us take heed wish as foolish men do in their sickdage or misery. Oh would I were then I should be out of my pain. Oh! if thou be not the child of God, and ant sinner, it had been better for thee tohave been born, or to be a Toad or pent. And thou shalt find, that death

Use I.

Luk. 12.

Use 2.

is so far from easing thy partial bring thee ten thousand to and torment, even in H. Therefore let us not think end the miseries of wicked

Secondly, Seeing that all me to judgment, and by what me dye they must be called to a wonderful comfort unto dren. Who abide more troub they? who be more hated. sed, and wronged than they life here for the most part is n a life of misery; but their co this, that they shall rise again, case shall be altered, then the be turned into Felicity, Joy Hast thou been poor here? T be rich, and possess a happy Ki zarm did. Hast thou been hun here? Then thou shalt taste of Life? Hast thou been wretch here? Then thou shalt be clos precious robes of Christs Right instead of Raggs of Infamy which we must put on here, ed with a crown of immortal glor unto the wicked and ungedig with them, but they having pleasures here, and received the this present world, shall rise no ment to hear the heavy fentence nation denounced against them, be cast into that lake that burns brimstone for ever, which is the

Use 3.

Sceing St. John saith that all shall Judgment; these Bodies of ours be drowned, tho' they be burnt or howfoever they be confumed, yet rise again, either to life eternal ternal: Should not this make us all I for to look unto our selves, to take do not use our bodies to the dishofGod, knowing that our bodies are the Temples of the Holy Ghoft? Wouldst e thy Body to be partaker of Life, Glory, and Salvation in Heaven? thy Body now to the Glory of m Earth, to hear his holy Word, to his Sabbath, &c.

if thou use thy Body unto sin, to swear-

trukenness, whoredome, &c. then thy Body shall rise again to Judgbe tormented for ever. Do but be-

rich Glutton, who had abused his

surfeiting and drunkenness, &c. became of it? Was he not fearfully

ed in Hell at last? And likewise as

given his tongue unto swearing, &c.

cries, His Tongue. His Tongue: Oh that

wretches could but think of this one

e of Gods Judgment, that if they

eir Bodies as this man did, that they

talte of the same Judgment.

dst thou have thy Body glorified? orific God in thy Body: Dost thou that thy foul shall be saved, and thy plorified, if thou use the Members to fin, to uncleanness, &c. Oh, no, not deceive our own souls, it cannot

F 3

Rom.6.2

To moderate our mourning for our friends feparated. John 11. Acts 8.

1 Theff. 4. 3. be: for faith the Apostle, are dead to sin, yet live the

Fourthly, Seeing that the I that what loever death we derife again; and Gods children to Life and to Glory: This must to weep and mourn immoderationeds deceased. For it is a kilbewail those that are at rest and

piness.

True it is, that our Saviour for Lazarus, and the Disciples in mentation for Stephen: and so it cause to mourn and weep, when cial members of the Church are we may not be as stocks and stoless Creatures, without affects needs grieve the heart of a Huwith a Loving, Godly and Rei But here is a mean for this mound derate our weeping, that we we mourn not overmuch, for the gain. I would not have you ignor concerning those that are asseep, the not mourn as they that have no hope

Where the Holy Ghost tells dead in Christ do not die propethem down to take a sweet stellong and tedious labours and troworld; and afterwards they muto Life, to Happiness, to Libert and Salvation. Wherefore the mourn so excessively, and week at the death of our friends, see not perish, they are not cast and

s are presently in joy, and their Bodies are at rest in the grave, as in Down, to take a sweet sleep until f Judgment, and then they shall ory. And whether this separation y voice, or a secret guiltiness of our ciences; it is all one, for all must come to this Judgment. The Angels lobey his voice, they shall be his sathis great day of Harvest, and they tea separation at his Word; for by mer and Omnipotency of Christ shall peration be. Therefore let us endeadie to sin before we die to nature; ens strive to bury it before it bury us; brings only accusation and shame in and utter perdition in the Life to Therefore, O Lord, let my eyes be ell-ipring every morning to shed forth true repentance for my iniquities.

they were judged every one according to his

Ghost repeats this point again and ahe beats often upon it; he said before,
he were opened, and the dead were judgcoording to those things written in the
head now again he saith, They were
devery man according to his works. What
he the cause why the Holy Ghost so oftepeats this point, and beats so upon it
again

again and again? I answer, us, because we are hardly brou this point, hardly perswaded a matter, for hardly one of lieveth this, that he shall be ju ing to his works. Oh it is a han perswade men and women of this must give an account of their the wicked finner of his ungodie his Prophaness, contempt of G &c. and what do they fay? do and tremble? do their hearts and yern in them ! Oh, no, no, th themselves with this conceit, God's or say, God forgive me, I thought 1 was urged to it: And thus they make cies of God a pack-horse for all the nations. And thus it is in the vil Man to think he shall never come to for his fins, that he fliall never be a reckoning for them, and receive h according to his works whether good or evil.

How needful is it then for all ments for blinded with ignorance, and so do the Devil, and their own imaginary to the Lord for affishance of Spirit to guide them in all their was to mollifie their hard and obdurant that they may be sensible of their Actions, acknowledging with the transfer the wrath and judgment due unto them for every sin, to repossible thanks for the preservation Lives from day to day; so shall the

conscience be comforted in this life, their days with assurance of a joyrection in the Life to come.

The End of the Third Sermon.

F

The

The Great A

The Fourth and last Sermon, Death and Hell, and also of Heaven.

Rev. 20, 14, 15.

of fire, that is the second death.

1.5. And whosoever was not found the book of life, was cast into fire.

IN handling of this weighty po gion, (the second coming o Judgment) we have learned from of God, First, what manner of Judge shall be: Namely, he shall a mighty Prince, with great Powe and Glory, with an innumerable of Arch-Angels and Angels, with all Heaven; there is the number of shall appear at the last day, even all Heaven empty, as it were, of An this sentence the whole Trinity fent, so that there will be no need in Heaven to do any Office to wait or on the Holy Ghost, while this pair, unto the great comfort of

n, and to the terror and amazement his Enemies.

dly, We have feen who shall be judg-

of great and small.

dly, The manner how Judgment shall : Namely, By the written Records, Agre the Books of Mens Consciences.

loow in the last place, we are to come the execution of Judgment, upon the ked Reprobates, and ungodly in these Werses: For when Judgment is proaced according to their works, when fift lesus, which is the second person in Secred Trinity, shall say unto them, Defom me ve cursed into Hell-fire, there to for ever with the Devil and his Anhis lentence shall follow; for saith St.

here, and Death and Hell were cast into

de of fire; that is the second death. Hit, We are to enquire and feek the true sing of the Text, because every word

move a question. For,

1. What is Death, that he should be Quest. 1. linto Hell-fire? Is Death any Creature? eath subject unto pain and torments? dy no, Death is no body, it hath no sense feeling; Death is no Creature, but only deprivation of Life. Again, what a ege speech is this, that death shall be cast bHell: How can this be?

Secondly, What is meant by the lake of fire? Quest. 2:

And lastly, We are to consider what is neant by the second Death, into which all

Repro-

Circumstance is the execution of this judgment.

Questi: 3.

What is meant by Death and Hell.

This
This
Thews
the mifery of
fuch as
die in
their
fins.

Reprobates must be cast with First, Here by Death and not Death it self, nor Hell it self of Death and Hell, that is all that shall be cast into Hell-fire, abide for evermore. Thus then wis here meant by Death and Hell the Heirs of Death, and Fire-braiall Reprobates, all stiff-necked bloody Cains, all covetous Nabal rous and betraying Judae's, all sinners that live and die in the these shall be cast into the Lake of F

Seeing the Holy Ghost gives that and Names unto all wicked and unners, even Death and Hell: Surely the wonderful misery, and the curof all those that live and die in without Repentance. Alas! It and damnable, that they be expended.

Death and Hell it self.

Oh then, let all finners that he light in fin take heed unto themseld do behold the woful misery of all is finners, namely, that they are now the Vessels of Wrath, the Heirs of Death, and Fire-brands of Hell for Oh that all sinners could fore-thin woful misery that hangs over the heads. What strange kind of speciand of what force? When God con Reprobates, even Death and Hell it poor wretches! Ah miserable as creatures, which are but Death as self! Oh would God that the Drume

the Prophaner of the Lords day, terer, &c. could apply this to heart, foever they fee not their mifery, nor destate wherein they live, but chear s in their finful ways, yet they are than the heirs of vengeance and God, nay indeed very Death and f; and one day the Vials of Gods will be poured upon them.

meit is, that many wicked men do as seledid in Isaiah his time, tho' they horrible sin, yet they made a League Death, and were at an agreement with Gave; they had taken a Lease of Death Hell; as the Rich Man which said to his Soul take thine case, for thou hast Riches laid up for many years, and in by License, without any punish-But the Lord tells him, he will break mant, and disanul their Agreement. ough they have lived a long time in tin the end Death will knock at their , and he will lay hold upon them and pay full dear for their long Lease, le loss of both Body and Soul for

is not this the daily practice of most women at this day? Do they not emake a Covenant with Death, and do not labour to be at an Agreement with ! Men live in Swearing, Lying, Drunthe, Gc. And yet they think they shall dye, they do imagine they shall escape their fins. But (poor Souls) let them know, that Death and Hell will seize

Note.

Ifa. 28.

upon

Use 2.
This
shews
the horrible nature of
sin.

upon them. Nay, if they live their fins without repentance, that they be not better than it self, and they must be cast fire.

Here you may behold what all cursed thing sin is in the sight of sin maketh men become guilty. Death, and Fire-brands of Hells when a Traitor is executed for a Son smarteth for his Offence, which is Treason against the Maje when we have brought it forth, to Death and Hell; for Death and reward of sin.

And Death and Hell were cast in of sire. Would you know what of the prophane Wretches of the Or what shall become of the Would you know what shall becadulterer, Drunkard, Idolater, S. St. John saith here in plain term be cast into the lake of sire. The rich glutton; Luke 16. For his exemples and want of picty, Grant woful Lake of Fire: And thus shall be and woful Lake of Fire.

Now if a Blasphemer, or an Assemble of his Fingers in the flame of a quarter of an hour, how could be But if a man should be roasted Grid-Iron, or boyled in a Cauld ten Lead, what misery were the

ald not quake and melt to think of these are nothing in comparison of t extream and endless torments in of Fire, when both Body and Soul and broil, and as it were fry, and be confumed in those scorching ich cannot be quenched. All men e afraid to commit Treason, be-Paitors are so grievously punished; drawn, hanged and quartered, but are not afraid to commit Treason the King of Heaven, though they must into a Lake of fire for evermore. Men to offend a Prince for fear of death, et our Saviour bids us, Not fear them kill the body, and can do no more; but in that can cast both body and soul into

Luk. 16

Mat. 10.

yet we may see that men and women assraid to offend Man than God, That both body and soul into hell-fire for

fre, and hear it cry pitifully, and the wels should be burnt out, Oh how lit grieve us, and make our very hearts within us? How much more then should ire us for to see, not a Child, but even make and Souls cast away for ever so, into the lake of fire that cannot be red? If a man should come amongst us, cry Fire, Fire, thy House is all of a segfire, thy Corn and thy Cattle, thy seand Children, and all thou hast, are conted by fire: Oh how would this assomith

Note.

right upon our heads, and tends of our eyes. Behold then, rit of God cries out, Fire, dreadful fire of Hell gapeth remot thy House, or thy Corn, or but thy poor Soul, and that it Oh then, how should this break of thinty hearts asunder, and make bleed, if we have any spark of care of our Souls, that they may mented in this Lake of Fire fer

I will leave the further hand point, until I come unto the next the Holy Ghost again, the bet it sink in our hard hearts, Thu not found written in the Book of I cast into the Lake of Fire.

Now by Fire in this place, conceive a material Fire like un the Holy Ghost meaneth here ex Death, that is, not of the Body a ternal Death and Damnation bot Soul for evermore. This is the and by this we may plainly a double Death, There is the first then the second Death.

The first Death is the separation Soul from the Body, and that is to all; the Children of God Death as well as the wicked, some difference; for Death is no Children of God, because thath taken away the sting of Deneither dismay nor hurt the

A double Death.

Death is a Curse to the wicked.

A bleffing to the god-

or to let our Souls into the Kingwen: But the second they never child of God needs to fear the th. For there is no condemnation to Rom.8.1 are in Christ Fesus. Now as the is only a separation of the Soul Wherein ody, so the second death is a to- the sea final separation both of Soul from God for evermore; and this th doth stand principally in these

that all the wicked and ungodly finfive and die in their fins, shall be with everlasting destruction, being from the bleffed Presence of the ever, and from the glory of his Theff. 1. 9. Oh what a woful death be plucked and haled from the nd comfortable Presence of God! priness and all the joy of Gods chil-tand in the beholding of God, and presence for evermore. Then what be cast out of the glorious presence od for ever, seeing he alone is the of Life and Happiness.

ly, The second death stands in t wicked men and women shall not ferered in Body and Soul from the and glorious presence of the Almighty er; but they shall be cast into the Lake e, and have all their abode with the and all the Damned Spirits in Hell, there is no joy, nor comfort, nor case,

but

cond death confifteth.

Mat. 25.

Mat. 13. 24.

Isa. 6. 6.

The misery of ned after death let forth.

but weeping and wailing, teeth. If a man shall be o and darksome Dungeon, fi Serpents, what comfort'I have but to wish for death: ? that all impenitent finners m must be cast out of the sweet able presence of the Lord Jeff be thrown head-long into the of Fire and Brimstone, there ed for evermore.

Thirdly, Then the third this fecond Death doth confil Reprobates shall be punished w perdition; they shall be torme dy and Soul with unspeakable wrath and vengeance of God them, and feed on them as fire and brimstone; where they shell ing and broiling, and yet never ever in pain and torment, ease. And to shew the wonder Hell, of this second death, ou pareth it unto a Furnace of Fin a woful torment is it to be call of fire, and there to lye many therein? This is a torment t expressed. Again he saith, T Avail not die, and their fire shall ed. Now what might a man have a worm always crawling the dam- gnawing at his heart? This is wicked men and women, they have a worm, even grief heart, ever gnawing at their h

consciences; and this worm shall or kill them, but be ever gnawanding them. And this condition and in Hell is miserable in three

regard of the degrees of it.

In regard of the place.

Indly, In regard of the perpetui-

with God the Father, Son and In whose presence is life, and at whose there is pleasure for evermore. And the wicked be punished at that everlasting perdition from the pre-

degree of their misery consists in they shall have for ever with the is Angels, according to that of our art from me ye cursed into everlasting for the devil and his angels. A puhich we may guess to be intoleram,and not to consume; to live,and ad; includes all woe and crosses Cursed of Christ himself, cursed swhose Curse will always be, and ir Consciences: Cursed shall they of the Devils themselves, whose be always in tormenting them; ncest, never have ease; perpetually and crying, which is their musick; othing but curfing and blasphemy. cially in respect of that horror, d pain, that shall seize upon the Souls of all wicked and ungodly 2 Theff.
1. 9.

Mat. 25.

men

Rom. 28.

7.

men at the last day: which shall make them cry out un mountains to fall upon them when there shall be tribular wrath upon every man that do

Secondly, The place shall their misery, and that is in He place of the damned, after De the Scripture is called Hell, the utter darkness, the fearful The of Despair, the burning Lake, the chaos of all confusion, the tion, whose furnace is alwayer fire is made by Gods wrath, and holds it, and it is blown with the inaignation, it is unquenchable, et the devil and his angels: And the bids them, Go ye cursed into a dre, and all to shew the miser of all those that are there.

And last of all the eternical nishment that the damned shadds not a little to the misery they shall suffer and endure the then of Gods wrath for ever have an end; it shall be with intermission; for saith State of their torment shall ascended shall have no rest day nor might ment will this be! Let all ment will this be! Let all ment on sides. First, It is the last God, and of his Glorious and Presence, which the Saints and enjoy, which is his love, his ment y, his beauty, his gracious last ty, his beauty, his gracious last ty, his beauty, his gracious last the last consider.

Rev. 14.

Attributes, the loss of Heaven, skable, past the thoughts of the society of the Holy Marand Arch-Angels, the glory, seasures for ever, and never to So then you see by this which token, what is the second Death, rein it doth consist. The question will be, who shall be

the question will be, who shall be Lake of fire? Who are they that second death, which is such a mod woful Death? For there is no man that liveth, I think, but they state shall escape this Death, they shall be saved, and so escape this is, and by that hope they defer tance till their old Age, till they are employment. And therefore all see who they be that shall be took, there are some marked by Rev. 21. 18. The fearful and un-

and abominable, and murtherers, and ters, and forcerers, and lyers, &c. their part in the lake that burneth and brimstone, which is the second then the Holy Ghost telleth us that the finners shall be damned, and this Lake of Fire which is the second this Lake of Fire which is the second this for after this there is no Response, no Recovery; there will be a fall, as Abraham told Dives, between

in Hell-Torments.

what a strange thing is this? The Holy

y and Ungodly: The Godly see and

the Ungodly in Hell, as Lazarus did

Who they be that shall partake of the second Death.

Holy Ghost telleth us with and cast into the Lake of finners, the blasphemer, t and yet no man (almost) Well, the Spirit of God can That all the wicked and ungod cast into the lake of sire, who death. Now, tell never so of his fin, as his Swearing will he fay, Tush, God is shall be saved: Is not this, the Holy Ghost the lie? Tell or the Prophaner of the La they must one day give an their ill language and rude that they shall be damned; d this? Oh, no, no, for if the it, how durst they be so bold Well, howfoever these vile wie hope to be faved as well as the all; yet know this is the true Holy Ghost telleth us plainly, lievers, and thieves, and murth be cast into the lake of fire which is the second death.

But unto you, whose hearts fear of these things, whose So sear of this same second death, know how to escape this tend hire, and how to avoid this which is the eternal damnation both of body and soul, you so spirit of God doth not only she escape Hell, but to come to He to avoid damnation in this Last

Holy Ghost teacheth in the 6th Chapter, Blessed and boly is he part in the sirst Resurrection, for and death shall have no power; be the Priests of God and of Christ, with him a thousand years, that

would you know what manner of men shall escape this second eternal damnation in this Lake of Why, the Holy Ghost saith, they t they that have their parts in dirrection. So it is manifest in that there be two Resurrections ble death: The children of God Resurrection and one death, ed and ungodly funners have one and a double death. So then by the first Resurre-by, our rising out of the grave of sof Life: This is the first Reuthat were dead in Trespasses and mickned, and we are buried with sifm, that like as he rose again to his Father, even so we should walk f life.

would you know whether you eternal fire in Hell, even this sethe look into your own souls;
then look into your own souls;
the you quickned in the inner Man?
the sin as well when it is committed
telf, as by others? Do your labour to
mortifie

Such as have the first Re-furrection, shall escape the second Death.

Eph.2.1.

Rem. 6.6

Rom. 8.

Use. Comfort to the godly.

mortifie and kept under the and walk in all holy duties to God and Man? Remem There is no condemnation to the which walk not after the flet

Bleffed and holy are they to the first Resurrection: Where none shall be blessed, none to the first Resurrection, and the second Death, but such as be a Godly Life, that are particular Resurrection. And therefore to be blessed, and escape the which is everlasting Dama Body and Soul, then labour Godly life, for these two, Sanctification cannot be sever

And this is a very great of true Members of Christ, that leave their fins and do strive t unruly passions, bearing wh lay upon them patiently, and Godly life; though they be it verty, in want, and in the Death of the Body; yet the from the second Death, that Death. The Gates of Hell against them. And therefo your Souls, as you defire to to escape eternal Damnation, cond death; Labour (I fay) in the first Resurrection, to fore you die unto Nature, an ness of Life.

But as for wicked and ungo

elight in fin, that have no part furrection; their case is woful, ato the second, that is, eternal muation: For if je live after the

also die.

ore deceive not your selves as which think, if they come to well; they hope God will be them, and hope they shall not be ell,mark what I say, thou maiest arch duly, thou mayest hear the God as long as thou livest, thou ive the Sacrament as often as thou sthou hast not thy part in the first that is, unless thou live a godthou mortifie thy filthy fins, and es, unless thou become a new rely thy estate is lamentable, and the Lake of Fire and Brimfton; second Death. And therefore eceive himself to think, because Word, profesfeth the Gospel, Sicrament, that therefore he is No, no. though thou hear ne-; if thou live in tin, twearing, oc. thy chate is as world as beethou art not freed from the fe-

this difference: The children of two Refurrections, and one Death; from fin in this Life: unto a newners of Life; and they rise at the last dereal Life in Heaven, and therefore d. But graceless and ungodly finRom. 8. Rom. 6.

Mote.

pers have two Deaths, and b on, they dye in fin here, th and delight in fin here, first Death of the Body, the second Death of Body an as they had never part in th on, so the second Resurrection ment, to Death. Nor is that go to Hell, for they shall be series, and in an Ocean of continually flaming about waited, nor they confumed of their Consciences, which their former life, shall bites them, rage, and madness, dignation be among them. look up, and behold the A Triumphing and rejoycing, this be to them, to beho them, but fearful black I them, Brimstone and hot ider their feet, the revenge over them, and his Angels vials of his wrath and indig never ceasing, no interm Torment shall be both co less: They shall be always dead; they shall be always vet not have any hope to be meat shall be griping hunge tollerable; their drink shall and Brimstone, their please ing and roaring of foul de companied with Devils, bar clly handled. Thus, Heave

not now be purchased; Hell they ved, and the place must needs be and look how many fins and offenwe committed and run on God's h their own Consciences can testikind of Tortures and Punishverally provided for them in Hell. causes of weeping and doleful those miserable wretches then they shall how and weep, because t be heard, nor yet appeal from ful Judgments, they that weep & cause their pleasures which they their life-time; have been the which hath brought them to all and forrows: They shall weep and cry, and no man pity them; and with bitter Tears, because they their miseries are past all recoveir Repentance too-late; Then they to curse their Birth-day, and their ch brought them up; and the h gave them suck shall they ban and the Place and Air that gave first breath; and will cry, wo, wo, I was born, to neglect God's Coms, and to break his Laws and neginisters and Holy Word, running own Inventions; and thus have I aved Hell-fire for evermore. erefore if you would live when you

you must die to sin while you are ay the Penitent Sinner shall live for ternal Life, only those which dye to escape the second death. But the

impenitent that lives and de shall dye for his fins eternally never taste of the Life to co would not labour to have hi Resurrection, so he shall be portion in the second Death, ful a thing, that it might make heart to break in pieces, to lie ing for ever, without any never to consume, nor waste a let us look unto it, and labour part and portion in the first then shall the Jecond Death but we shall live in joy and ever in Heaven with the Almi the Angels and Arch-Angels, shall be our Companions for e out end.

the Book of Life, was east inti-

THE former Verse did
execution of the last
on all wicked and ungodly
of that we speak the last the
this Verse we may observe
estate of the Children of Go
wicked for as there are but two
Good and Bad, Elest and Repre
and Impenitent, the Children
the Limbs of Satan. So there
ces, Heaven and Hell, Joy and

Left: And the rewards shall be acther blessed or cursed: for so St. bere, The Elect shall have Eternal be that be Reprobates, shall be cast of Fire.

occerning the Elect, and those that in the Lord Jesus; and whose ritten in Heaven: As their lives om the wicked and ungodly, fo te after this life is far different; all be bleffed and happy for ever. do ask, what is the bleffedness he Elect shall have? I answer with The eye of man never saw it, nor ever enthe heart of man to conceive the hun-If this happyness. Yet we may out of God gather some relish of it

abed unto us. f and foremost this blessed estate of at the last day, stands in this, that be all in all unto us: What good ever the heart of man can wish, that be unto us. If thou desire wealth be it unto thee: If honour or pleathe God will be all in all unto us: by Child of God shall have as it were m, Come ye blessed, coc.

y, In the Kingdom of Heaven there no manner of want; for we shall be, all sin, and all defects in the Body hall be supplyed. And though we now but in part, yet then we shall im face to face, unto our eternal not as in a glass darkly; but see 1 Cor. 15 old him, even as we are seen and be-

2Cor. 2.9

I. Wherein mans happiness in death confists. ¿Cor.25. 28. Mat. 25.

held

Rev. 21.

Rev. 21. 10. 17. Pf. 17.15.

Rev. 2.13.

3. Phil. 2.34

Pf.16.11.

Vie

Mal.3.14.

hold perfectly; and Jesus Christ God which hath been our Advocation of the Holy Ghost, not I hovering, but perfectly and direct shall then for ever more live in his sence, and reign with him for ever.

Thirdly, Then all the Elect shall to Jesus Christ: So saith Paul, He our vile Bodies, and make them like rious body. Christ was most holy, corruptible and glorious; even so shall be for ever free from Death, Hell and the Grave. And at of Death, let us intreat the Lord, would be a Fountain of Everling to besprinkle our Souls and Heat Sons sake Jesus Christ.

Fourthly, In Heaven we shall rejoy, and eternal happiness; and shain praising of God for ever; so as keep a perpetual Sabbath, and joy vice of God for ever. Oh it is a greness to be in the presence of God; is glory and honour, and true contents where we shall have joy without day without night; no valley of the Sion of Glory, and endless comforts. Shall be done unto all which fear whose Names shall be found written Book of Life.

Oh then, cursed be those men, and who think and say, It is in vain to Lord: or as Pharaoh said, who is the I should fear him? Oh no, then I know it is not in vain to serve the

will not be careful to keep a good Conce, and serve God aright, and so go to enby example; we then must expect to Hell with the wicked for Company; God will put a difference between them serve him, and serve him not. And this dencourage all men to labour to abound by Duties, seeing God will reward even as work of Faith.

thou give but a Cup of cold water in the cof Christ, verily thou shalt not lose thy md. Though our works cannot any way the will in mercy for his Son Christs thus crown the good works of his Chil-

seeing a few shall be saved, O let us be of that little Flock, let us above s seek this Kingdom of God, if thou his, thou art happy and bleffed, althou lose all the world besides; and if feit, thou art miserable and wretched, thou win the whole World. O then, ud men are we, if we do never seek , or dream of Heaven, until we have t in the Grave or Hell, Let us not ink to gain a Kingdom so casily, we go to Heaven on Beds of down, but Astrive to enter therein not easily, of take pains, for what is got with-And as Life is sweet, joy, riches, hoand pleasures are sweet; so to have rever without fear of losing, this is thing; for so it is with them that be ession of this Kingdom; they shall of all fear to lose it, and shall Reign

reign with Christ for evermore.

Thus (in some sort) you may concerblessed and most happy estate of all the and faithful Children of the Almighty, ought to stir us up to repent and turn to

while we have time and space.

But what shall become of the rest, the godly finners? Of them whose Names be written in the Book of life? Alas poor. ed, distressed Souls! It grieves me to of them; It would make a mans hear melt, to think on their most woful no and I quake to speak or think what full come of them after this Life. The Holy saith here, They shall be cast into the Lander What then shall become of the same drunkard, Gc. They shall be cast into the Fire. And so saith Christ, Go je cm this is their portion for evermore! serable wretches! Ah vile creatures! scrable sinners! It had been far better them they had never been born, or rather Toads or Serpents, than Men. F fides this, that they shall be cast out glorious and comfortable presence mighty God and his Holy Angels, be cast into the Lake of Fire for ever.

Concerning this Lake of fire, into all impenitent and hard-hearted Single be cast for ever,, I have already described to you; and for a Conclusion, to still in mind of this Lake, this Hell the phet, this place of Torment, which wer have end, I will set down the

Mat. re.

points, and that briefly.

First, The extremity of it.

Then, Secondly, The perpetuity of it.

And Thirdly, that is remediless.

And which well considered, methinks it should make the flinty hearts of sinners to melt, and to break in pieces, for fear they do come into this place of Torment, into this Lake of Fire.

And seeing the Spirit of God doth repeat it again and again: that all reprobate Sinners hall be cast into the Lake of Fire, it is to hew that Men do little consider of that, they so not tremble at it; and therefore he beats upon it, to teach us that it is a special point to be thought on, to mollifie our hard hearts. And first, concerning this same Lake of Fire: in that it is named here Lake of fire; this noteth to us the extremity of the Torment, that it is a place of endless wo, and unspeakable pain. The Scriptures afford it fundry names, to set forth the unspeakable torments thereof. Ail wicked and impenitent Sinners shall be cast into the Lake of Fire. For of all Torments, none is so extream as Fire, and Christ faith, There shall be weeping, wailing be. And it shall be most hot, and yet most cold, which shews the strangeness of this Fire, &c. Again, Their Worm shall never he, Mark 8. 44. That Worm which shall soaw their Conscience; even the Torment of their Conscience. Oh what a woful thing is this for any man or woman to have a worm continually to knaw their bowels within, never to let them alone, or to give them any

The extremity of it.

Rev. 2.8.

Luke 13.

rest! Such shall be the misery of the wi Again, Tophet is prepared for the King. not escape, and in iss deep and large, burning thereof is five and much wood, breath of the Lord, of a River of Br Shall kindle it, Ifa. 201 33. So as the of the Lord shall be as a Bellows to bl and as a River of Brimstone to maint By this you may a little conceive the mity of this world Lake of Hell-fire. B had the Tongue of Men and Angels, I never express it to the full i For as the of Heaven be unipeakable; to the Ton of Hell cannot be expressed; at what the full wrath of God shall seize upd Reprobates, both body and foul, an feed upon them for evermore.

Now to the end you might the bett ceive the extremity of it; you must that the torments of Hell be univerfal in all the parts of the Body, and the ties of the Soul at once, the Mind; the the Conscience, the Affections, the Me Heart, &c. all at once shall be torn The pains in this Life are for the me particularly in some part of the Body this Fire the finner shall be tormented parts at once, and yet we may fee th pains there be, as in the convultion, Stone, &c. which men would not wi have for a whole World. Alas, who ful thing will this be, to be tormed in all, and every particular member treamly? Let one example serve point; the rich Glutton cries out;

ormented in this flame! Luke 16. The Torments and heat was so great, that he would have given even a whole World, if he had been Master of it, for so much water as would we stuck upon his finger, to have cooled his flaming Tongue. Thus you see that the off is most extream and woful and yet men will not believe it, they fear it not.

But let every one think on the most woful and extream pain of this Lake of Fire, let us make that use which our Saviour teacheth, If Right Hand or Foot offend thee, that is, any thing never so sweet, or never so profitable, ever so dear or near unto us; Let us cut bem off, and cast them from us, that is, let us rego and forfake them all; for it is better to colame into Heaven, than whole into Hell; t is better to go naked in Heaven, than in costly Apparel in Hell: O therefore let all tarnal men, and ungodly finners, that live in leasures and in sin, know; they shall pay dear for these things, even the loss of heir own Souls for ever.

Secondly, As the pains of Hell be easeless, nd most extream, to they be endless and peretual, no end of them for evermore. So thraham tells the rich Glutton; you that are bere, cannot come bither, Luke 16. And so ith St. John Rev. 12. It is a Lake of Fire and Brimstone, that burneth for ever: So Go cursed into Everlasting Fire, Mat. 25. 41. It never be quenched: when as damned mers shall lie therein many thousand years; ea, as many as there be Starsin Heaven, yet shall never have an end. If a man should Mat. 6.6.

The perpetuiry. of it.

once every thousand years, take one of water out of the Sea, how many the years would be expired, before he thousand

have emptied the fame?

Oh consider this, you that forget consider this you which contemn the of God, prophane the Lord's Sabban inake no conscience at all of Drubbut rather count it good sellowship. brag and boast of it. What tresseplagues the Lord hath reserved for ned. Oh, let us think often of this t sime Torments be both endless and ics. Oh what mad men and women, what fools be we, that will now enjoy t pleasures of fin for a season, and the in torments for ever. What will it be profit us, to enjoy a little worldly ney, Lands, or Livings here, for to live pleasures or delights, some sixty of a vears, and then to be tormented in some for evermore? And yet do we not fee fuch is the extream folly and madnes of my men, that they will have their less worths here although they pay never los for them in the life that is to come.

Thirdly, These Torments, as they be less and easeless, so they be remedited we may behold in the rich Glutton in who would have given a World, if he been owner of it, and yet for all the could not have it, it was then denied For there is no ease nor remedy in Hell Redemption after death; no Silver nor so wit nor Policy, no Appealing to a second could be a second could not have it, it was then denied be a second could not have it, it was then denied be a second could not have it, it was then denied be a second could not have it, it was then denied be a second could not have it, it was then denied be a second could not have it, it was then denied be a second could not have it, it was then denied be a second could not have it, it was then denied be a second could not have it, it was then denied be a second could not have it, it was then denied be a second could not have it, it was then denied be a second could not have it, it was then denied be a second could not have it, it was then denied be a second could not have it, it was then denied be a second could not have it, it was then denied be a second could not have it, it was then denied be a second could not have it, it was then denied be a second could not have it, it was then denied be a second could not have it.

Reme-

judge, But he must lie by it for evermore, even in this close Prison, until he hath paid the Debt and uttermost farthing. For if all the bleffed Saints and Angels in the Kingdom Haven should fall down at the feet of Christ, to beg for but one Soul, it could do in no good, Christ would deny them all, they must have the Repulse.

o then consider this; this it is that ought Exhortaor to make all men quake, and all hearts to tion. remote, that in hell is no case nor hope of Ademption. This is that which makes the Devil and damned Spirits to fear and tremble, and yet it cannot move flinty and stony eared finners once to be afraid. O then, I refrech you, let us think on these things now in the days of mercy, now the remedy is to had, now we may avoid this fearful mile-1, now we may escape this woful torment, and wrath to come.

it we will now repent, if we will now leave our fins, and beg pardon of Almighty od for them, we may escape: But after Death there is no time of Mercy, but only wignest and Torment, but Fire and Brimmae, and the Wrath of God for evermore. and therefore let us now repent, let us beall out has, while we have both time and repent; and live as the servants of and not as the flaves of Sin and Satan and longer, and the Gates of Hell shall not provail against us; nor the second Death triga over us.

Our bleised Saviour telleth us, that the soul the poor Beggar is more worth than many thousand

thousand worlds. And therefore the a Soul is greater than the loss of the World: What benefit were it for a win the whole World, and presently both Body and Soul.

If a Man should lose House, Land, Children, and all that he hath, yet it thing in comparison of his Soul; that of all losses, to be severed from Gentrom Christ, and to be in Hell tornever. O then let us consider what of be worth, & what Christ paid for the of them, and let us learn to prize them.

esteem of them: Oh no, men will for penny, with Judas, or an hours phazard, loss of Soul and Body for ever Ah poor soul! thou didst never yet known

thy Scul is worth. Christ Jesus saith more worth than all the World. Oh esteem of it, and value it, and acco

our Souls, our poor Souls may be fave day of our Lord. For a conclusion

purpose'; let us remember the work Peter, the world that then was

with water, perished. Again St. Peter here a good Lesson, and tells us, Heaven and Earth which are now, are

the same word in store, and reserved against the day of judgment, and of the Etion of unbodly men, verse 9. The E

flack, but patient, verse 10. Howbeit the Lord will come as a Toief in the

the which the Heavens shall pass and

2Pet.3.6.

mile, ini the Elements shall melt with heat, mitte Earth with the works therein shall be Seeing therefore that all these things differred, what manner of persons ought Holy Conversation and Godliness, looking and hasting unto the coming of the day fo a, in the which the Heavens being on fire, it be disolved? but we look for new Heacens and a new Earth, according to his promise, wherein dwelleth Righteousness. Wherefore Beloved, time in took for such things, be diligent, Vent se mit be found of him in peace, without to and biemish, And account that the long-Firing of the Lord is Salvation, 1 Pet. 4. 7. I'm the end of all things is at hand, be ye berefre fover, and watching in Prayer, Luke 11.14. Tike beed to your selves, least at any time your warts be oppressed with surfeiting and turlenris; and cares of this life, lest that far me on you unawares. For as a snare shall core on all them that dwell on the face of the match therefore, and pray continually, the ye may be accounted worthy to escape all these tings that shall come to pass, and that you may stand before the Son of man: For it is he that will say, Arise ye dead, and come to judgmem. Now I have done with the Text, and have hown you the way to get a good Conicience, and the benefit of it, and likewise the severed of an evil Conscience, which is the Late a bich burneth with Fire and Brimstone for You I will not leave you in horrour and aread in the conclusion of the Text, being the lest words of it, but I will comfort with the description of Heaven, and the The things which Eye hath not seen, whath heard, neither came into Man's which God hath prepared for them that If the Holy Apostle St. Paul being into Paradise, heard such words whoot be spoken, and are not possible so to utter; as he testifieth of himself, 12. 13. How should I take upon me you these Joys, which neither Eye had nor Ear hath heard, nor ever entred in the least of Man?

Herein I know mens minds will reneedless cariosities, which is no part duty to satisfie; as also to shew you mindevice and imaginations, were a the forth mine own folly; but so far forth reason may search, and there we make ther foolishness; nay, rather so far Gods Word doth instruct ns, we may sirous to learn, as also to be content many things be hid from us. Let it to be sufficient unto us, if we may be taste of those joys, & that it pleaseth measure to grant us some knowledges.

Adam being in the Earthly Paradinot all the secrets and Commodities. And how shall we think to attain knowledge of the Heavenly Paradic ing God doth grant us the understanties matters, but after a sort, he do our good, that seeing those joys which conceive are surpassing excellent the Heavenly loys doth surmounts.

its, by many degrees; further, we might he more be drawn into love with God himelf, who hath ordained fuch rare unspeakble, incomprehensible, and endless excellenfor them that love him, and live in his

bedience.

I will first shew you what a blessed life is, and what they enjoy in Heaven. A Bleffed ife, is the fruition of God himself, which our chief good, the most plentiful Founain and Treasure of all goodness, in whom all godly men that dye in a true and lively inth, and invocation of the Son of God, are raised from the dead, and delivered from ellevil, and united to the Quire of Angels, re Saints in Heaven; and there behold God the Father, Son, and Holy Ghost; not as in-Glass, or Riddle, or darkly, but face to ace, even as I am seen, and live free from all Clamities, Miserics, Diseases, Labours, and Gnes; and with ineffable joy and comfort, Celebrate Gods praise to all Eternity. For he World is but a Valley of Tears, and this ife is full of all forts of Miseries, but God in he life to come will wipe them all away, and eath shall be swallowed up in Victory; and e will take away the reproach of his Peoe from the off the Earth, Esay 24. 8. He illswallow up Death in Victory; and the and God will wipe away all Tears from all the Rebuke of his people shall away from off the Earth; for the di bath spiken it. In so great Felicity il the righteous live for ever, and receive lingdon of Glory; for which Saint Paul Acts 14.

21.

Psal. 35.

Paul saith, that we must through bulation enter into the Kingdom of And of this Kingdom we are heir Sons of the most high God: affirms as much; Thou, O God, b Hands; thou hast put all things Feet. In Heaven we shall be free cogitation of fin, and affaults of vil, and to be so secure, that we shall evil, for the Lord will rule us with h hand, and defend us with his Ho As also considering our own great thiness, we might with the Prop vid break forth into the Praises Pfalm 144. 3. and fay, Lord, what that thou hast such respect unto him? Son of Man, that thou so regard Now as the Prophets do stir up t ples minds to serve and honour God ting before them the Temporal of this Life, and thereby giving earnest of greater Blessings to com the happy Estate of Everlasting scribed unto us by such earthly fons as our natural capacity cad o that we beholding, in mind and plation, those wonderful joys can conceive; may grow into adm those Heavenly and incredible which are altogether past our co far beyond our reach and understa as Spiritual Bleffings do far surp real Bleffings, fo Heavenly exceed all Earthly Glory; yea,

deduction the Flesh and Blood, that all the earning of the Wise men of the world, can one nothing near them; that in this case has may truly say with the Astrologers of the Nethchadnezzar, Dan. 2. It is a rare and there is none other that can declare that God himself, whose dwelling is not with

But let us a little behold what Flesh and leed both fet down concerning these Joys Heaven. In the Turkish Alcoran, that is, book which they use instead of a Bible, hich Book, Mahomet their Prophet left unto em, as the Learned have searched out; thus loss of Heaven are fet down. Their Proet promises them Garments of silk, of all tt of Colours, Bracelets of Gold and Am-; Parlours and Banqueting-houses upon oods and Rivers, Veffels of Gold and Sildaget lerving them, bringing in Gold, in Silver, Wine; Lodgings furnished, friens. Fillows, and Down-Beds, most beau-Women to accompany them; Gardens Orchards, with delightful Arbours, Foun-Springs, all manner of pleasant Fruits, ers of Milk, Honey, and Spiced Wine; manner of sweet Odours, Perfumes, and rant scans; and to be short, whatsoever Ficht shall desire to eat. Thus fleshly pie have a fleshly Religion, & a fleshly Pato inhabit; & sensual men have imagithe joys of Heaven according to their fendelights; and yet to them that haveany or reason, it cannot chuse but seem

The Tur kish Paradise. P

Princes Courts, these Joys are surkish Kingdom; but the Joys are sure such, that no eye hath ever so

But to leave these deceived Turk false and seigned Joy, let us conto thers have imagined, not much this which is expressed by way of rison; of a poor mans miserable el denly changed into most unlooked piness; whereby the Joys of and may appear by the miseries of this poor man that was out of his way, alone upon the Mountains, in the dark and tempestuous night, far fro ny, destitute of Money, beaten with fied with Thunder, stiff with Co famished with Hunger and Thirst brought unto despair, with a mi miseries, should in the twinkling be placed in a goodly, large and l ce, furnished with all kind of warm Fire, sweet Smell, dainty Beds, pleasant Musick, fine Appar nourable Company, all prepared in attending his coming to serve him nour him, and to anoint and cre King for ever. Beholding the mil life, and the joys of another; yet an imagination, and the Wit and Man can devise a great deal more all far inferiour in degree to the that hereafter shall be found. invention of men, blinded with ral conceits, run all upon outwar

This
Change
fudden
and unlook'd

sentual joys, all for the Body; and as for soil that is not once remembred.

low from the Devices, Inventions, and inations of men, all which come nothing to the effect of this matter; let us come car the Revelation of the Scripture, and where this bleffed Estate be to be we shall read it in the Book of the Retions; wherein, although many things be and intricate, and passing mens underding; yet it is this matter lively described a measure, and in a sort, under the Name eCity of God, and the Heavenly Ferusa-And strange it is, that those matters, that her eye hath seen, nor ear hath heard, ever entred into the heart of man, should such be opened and revealed, as there we d. Rev. 2.

First then, Let us speak concerning the ce, then concerning the Commodities reunto appertaining. The Place is Heavenly malem, the City of God, the Land of the ort: And I John, saith he, saw the Holy y, New Jerusalem, come down from God out Heaven, prepared as a Bride trimmed for her shand: Whereof the Prophet Isaiah speakin the person of God, chap, 55.17. For lo fill create new Heavens, and a new Earth, the former shall not be remembred, nor, me into mind, But be you glad, and rewe for ever, in the thing that I shall crefor, behold, I create Jerusalem, as a and I will rejoyce in Jerusalem, and in my people, and the voice of weeping

This description
of the
place
where
those
joys are
to be
found
under
the Name
of Ferusalem.

thall

shall be no more hated in her, no of crying: and where we shall for the Song of Babylon, but the Sofaying, holy, holy, holy Lord God of Earth.

Pfal. 84.

of this Heavenly Kingdom with David, How amiable are the cles O Lord of Hosts! my Soul los even fainteth for the Courts of the

heart and my flesh cryeth out for God. Blessed are they that dwo House, they will be still praising

day in thy Courts is better than a.
I had rather be a door-keeper in

of my God, than to dwell in the Twicked: These be the Tabernacle

and security: the Lord himself My People shall dwell in a peaceable

and in sure dwellings, and in quiet ces. Of this the Lord saith, I wil

in good Pasture, and upon the high A Israel shall their Food be; there she

good Food, and in the fat Pasture sha

even upon the Mountain of Israel, at sess a Kingdom which cannot be sha

this Kingdom of Heaven is such a

that it is past thought; it is very is a Paradise, it is a Kingdom of G

the Kingdom of Glory, it is the

our God, the Kingdom of Christ, Kingdom, a Kingdom not made

but an immortal Kingdom, because blished by Grace. It is a Kingdom

hath a King that never dies, nor

change, but hath durance for even

Efa.7.32. Ifa.22.18 Ezek.34. 14.

at whose right hand are pleasures, world hout end. It is likewise all glorious withthe Gates are of Pearl, and the Coverings ell of fine Gold, and the Pavements are of cions Stones; our Meat shall be Manna, ch is the Angels food, our Drink shall be e, our Mufick quires of Angels; and if defire Voices, there shall be the Seraphims Cherubims, with the Twenty four Elders g down, and faying, Holy, Holy, Holy, Lord of Holts. And if we be loth to go to this it is because we do not know how to ethther, even as a Child that will cry to from the Mother to the Nurse. dom is that, of which David saith, I had ted, unless I had believed to see the goodof the Lord in the Land of the Living. ich we believe we shall see so many, and so at good things of the Lord, prepared for n that love and expect him. For since the inning of the World, men have not heard, get perceived by the ear; neither hath the eye ,0 God, besides thee, what he hath prepafor him that waiter b for him. How excelis thy Loving Kindness, O Lord! Therefore Children of men put their trust under the of thy wings, they shall be abundantly sped with the fatness of the House, and thou It make them drink of the Rivers of thy Pleas: For with thee is the Fountain of Life; by Light shall we see Light. This is that y spoken of in Revel. 21. 21. and fo wards, of which St. John Lith, The twelve es are twelve Pearls everyseveral Gate was Pearl, and the streets of the City were pure Gold

Pf.27.13.

Ifa. 54. 4.

Pfal. 36.

Ifa. 25.

Pf. 17.15.

PL 16.11.

Gold, as it were transparent Glass no Temple therein, for the Lord G and the Lamb, are the Temple of City had no need of the Sun, nor of (hine in it; for the Glory of God it, and the Lamb is the light there shall be no Night there, and they nee neither the Light of the Sun; for veth them Light, and they shall reign ever: Of this Heavenly City f Prophet Isaiah: In this Mount Lord of Hofts make to all the offat things, a Feast of Wine on Feast of fat things full of Marrow on the Lees well refined. thus: As for me, I will behold Righteousness, I shall be satis awake with thy likeness. Thou y the path of Life, in thy presence of Joy, and at thy Right Hand for evermore. This is the Holy of holy in respect of the glorious Q is in it: for there are none but Angels; and it is most holy, bed cred presence of the Deity is the

O Glorious Banquet! O Head O Eternal Mantions! in which the Bleffed are alway replenished all Godly Joys thall abound; & being with Crowns, they shall affist the ting in a Regal Throne, that shall worthy of Eternal Life, & which cost happiness of all, they shall entertain al Conversation with Jesus Christ Arch-Angels, Angels, and the high

Dominions, Principalities and Powat exceed all Gold, precious Stones,

he bright rays of the Sun. for the King of Heaven, nothing can be fufficiently, for he exceedeth all hearts houghts. If Peter who saw our Saviours figuration in the Mount, in a Cloud, was but an Image of the Glory that was ne, saith unto Jesus, Master, It is good for be bere, rejecting all worldly pleasures his mind, in respect of that; what shall y, when the very truth shall appear, have the fruition of the same? Likein the Epistle to the Heb. 12.22. We chold the bleffed estate of those that goy the life to come. Ye are come to ount Sion, to the City of the Living the Celestial Ferusalem, and to the Comof innumerable Angels, and to the Contion of the first-born, which are writ-Heaven, and to God the Judge of all, the spirits of just men made perfect, Jesus the Mediator of the New Testa-And how this Heavenly City, and fendalem is described, we may read it y set down in the 21 of the Revelatithere, by divers earthly similitudes, the thereof is shadowed, setting forth the by those things which make earthly Cimous and admirable; as the great comnd height of the Walls, and stately ngs, the gorgeous Furniture thereof, s and precious Stones, pleasant Rivers, the Tree of Life in the midst thereof ht in the City. But let us behold the

H

order

The Church dispersed throughout the World; therefore the Gates
East,
West,
North,
South.

Pf. 45.4. Pf. 23.5. order and frame of the City, as in the aforesaid 21 Chapter of whither still I refer you. The m red, is as followeth, beginning This City Jerusalem had a great high, and at the Gates 12 Angels Names written, which are the 12 the Children of Israel. On the East were three gates, and on the North gates, and on the South-fide three on the West-side three gates; and of the City had twelve Foundation them the Names of the Lambs to stles: And the City lay four-fquan length is as large as the breadth of the length and breadth of it, and of it are equal; and the building of of it was of Jasper, and the found Wall of the City was garnished wi ner of precious stones, and the were 12 Pearls, and every Gat Pearl, and the Streets of the Cit Gold, as shining Glass. The na precious stones are further there

Oh glorious City of God! There
the Streams whereof shall make gla
of God, the place of the Tabernacles
High, out of which thou, O Lord,
them drink of the River of thy Pl
torrent of Pleasure, a full Cup run
in which the Saints of God rejoyce
cloathed in white, and following
wheresoever he goeth; and with
sing to the Lord, saying; Salveti
God, which sitteth upon the Three

om, and Thanksgiving, and Honour, and r, and Might, be unto our God for ever

ver, Amen.

of God is, the Walls of Jasper, the lations of precious stones, the Gates of the Pavements of pure Gold. Walls, Streets and Gates be such, auch more joyful, comfortable, and inde are those things within the City? for It perswade our selves, that there are hidden treasures, and matters of far account. Many things spoken of the rd Palace, but those things which are are unscarchable. According to that d, Rev. 2. 17. To him that overcometh, give to eat of the Manna that is hid, and ve bim a white Stone, and in the Stone a lame written which no man knoweth, save received it: So secret and hidden are ings within the City.

s Jerusalem is called a Kingdom, Luke of Therefore (saith Christ) I appoint unto Kingdom, as my Father hath appointed teat and drink at my Table in my Kingmad sit on Seats, and judge the Twelve of Israel. And to comfort the godly wants, distresses and necessities in this d, Christ saith unto them, Luke 12.13. Int little Flock, for it is your Fathers pleasive you the kingdom: And what great-serment can they look for? Yea, which te, that which but one can have in a here, every one shall be a King.

H 2

Else

Else how should it be true which Rev. 3. 11. Behold I come shortly; which thou hast, that no man take the And that which the Apostle speaketh self, in the 2 Tim. chap. 4. verse 7 fought a good fight, and have finished From henceforth is laid up for me a Righteousness. And the four and twee cast down their Crowns before the Thron Rev. 4. 10. Earthly Princes want no Joys, and they that wear Crowns in shall far more abound in all happine Joys which are highest on Earth, an account in Heaven; for all shall be according to the speech of the A Tim. 4. 8. Henceforth is laid up Crown of Righteousness, which the the Righteous Judge shall give, and only, but to them also that love his ing. Gods Kingdom is not to be f our Earthly Kingdoms are; nor i compared to our Terrestrial or Te Kingdoms; no, he hath left those I to the Sons of Men, as to David, Hezekiah, and the like. His Kingde made with hands, it is past our ima and contains in it all that can be desired; and therefore did Abraha his own Native Country, his Kinds his Fathers House, to go out into a knew not whither. And why did M fake Egypt, and not only that, but to be called the Son of Pharaohs De why did so many Patriarchs, Prophets and Holy Men and Women, leave the

Heb. 11.

12

Houses, Riches, and lay down their Treatat the Apostles feet, and wander up and nin Wildernesses, and in Mountains, and themselves in Dens and Caves of the h? Surely for this cause they had reunto the recompence of reward, and was Regnum Dei, the Kingdom of God, neavenly Mansion, where they desir'd to d were assured they should see the good-of the Lord in the Land of the Living, the hath a Crown that never fadeth, and tion that never endeth; an Inheritance ortal, and the Habitation perpetual.

and in which King Solomon built the le, seated in that place, which we now he Holy Land, was in times past so fathat all Nations had recourse thither! because of Gods Morship and Service in, and his manifold gracious blessings of Heaven compared to this, and called

ew Ferusalem.

howed with Milk and Honey, which he Land that was promifed to the peofigrael, is compared to this Heavenly thion. But as many dyed short of it, ever entered into the Land of Canaan, for Murmuring, some for Whoredon, for Idolatry, some for one offence, for another; so although we hear of the fleaven, and of this new City, and would enter therein; yet for their majorsences in this time of their life and

tryal

tryal, many are debarred from the few are made the Citizens of Heave fore if we expect to come to the happiness, we must first be recommon for the repentance; therefore come with Jesus Christ in our hear and plead his merits, death and passed enter into his joy. Thus much place, now for the Commodities.

The Heavenly joys of the Sa

HE Commodities which belo Heavenly Jerusalem, are first, ing the Soul, being the principal pe Secondly, as touching the Body Body being joyned unto the Soul, partaker of this inestimable and happiness, that in Body and Soul, man may receive his full perfecti was at first created perfect. And is the chiefest delight of a godly serve God, especially in the Churc the Congregation in this Celestial there shall be no Temple, no Chur I saw no Temple therein. How the the presence of God himself shall them instead of a Temple and Chun the Lord God Almighty, and the the Temple of it; and therefore wh men be so loath to go into this joy, so unspeakable? And as St. Am where we shall have in that Celesti on, no joy by measure, as in a Glas

but a River of joy and comfort, be as it covercome with joy; and this joy is as ere the wings of the Soul, to carry it athrough this valley of Misery and Adfity; for as long as the Soul is in the Body but as in a prison like a Bird in a Cage,

ing not her usual liberty.

Thus in the presence of God shall be al! piness, and at his Right Hand there are fures for evermore. And it is said the Elders fell down before him that sate on Throne, and Worshipped him that liveth evermore, and cast their Crowns before Throne: So shall the Saints in Heaven cinually fing forth Gods praise, Rev. 4. and 14. The hundred forty and four fand, which had the name of God in ir Forelicads, do fing a new Song before Throne, and no Man could learn that ng, but the hundred forty and four thoud, which were redeemed from the Earth, v. 7. And there were that were clothed in white garments, having Palms in their ids, which cryed with a loud voice, fay-Salvation be ascribed to him that sitteth on the Seat of our God. And all the Ans stood in the compass of the Seat, which before the Seat on their faces, and worpped God, saying, Amen. Blessing and lory, and Wisdom, and Thanks, and Honour, Power, and Might, be unto our God for ermore. Now thall the mind, heart, ought, and imagination of those that are us bleffed, be filled with abundance of all iritual comfort. For now we see, as St.

H 4 Paul thall we see face to face, Rev. 22. Thall all terrour and darkness of I be taken away; then shall we not now we do in this life, to see God Prophet David speaketh, My Soul after thee, like as the Hart desireth ter brooks, so longeth my soul after God, yea, even for the Living God shall I come to appear before the prophet Maries so see the Glory of this life, Exod. 33. 20. shall then he to every one that there shall be place

The grief of mind, and forrow of shall then be utterly removed; no W no Mourning, no Lamentation to throughout that Holy Mountain. Bel the Prophet Ijaiah in the person Chap. 61. 13. My Servant shall reju fing for joy of heart: I will joy in my and the voice of weeping (hall be no more nor the voice of crying. Rev. 21. 4. shall mipe away all tears from their ex there shall be no forrow, nor any more pair the first things are past. That is, those which we suffered in this Life shall no lest us any more. Then shall forrow be felt, complaint shall never be heard ter of sidness shall never be seen, shall evil success at any time be feared cause of Fear, no cause of Grief, for they shall possess thee, O Lord, which perfection of their felicity. In him

lall Knowledge, all Wisdom, all Beauty, liches, all Nobility, all Goodness, all Det, and whatsoever besides either deservant contentation, or worketh Pleasand Contentation. All the Powers of Mind shall be filled with the sight, presend fruition of God; all the senses of Body shall be satisfied. God shall be the versal selicity of all his Saints, containing himself all particular felicities, without number or measure.

k shall be a glass to our Eyes, Musick to Ears, Honey to our Mouths, most sweet pleasant Balm to our Smell: He shall be to our Understanding, Contentation to Will, continuation of Eternity to our bory. In him shall we enjoy all the varisof things that delight us here, and all pleasures and joys that content us now. illy, the Soul shall be restored unto the ge of God in a full measure, as it was first ted, and be throughly beautified and med with all Righteousness and Holiness, Heavenly and Spiritual Graces. The conration whereof must needs be a great fort unto the Children of God, and them the more chearfully to undergo troubles of this Life.

The Heavenly Joys of the Body.

He Commodities and Priviledges of the Body, also thus united to the Soul be many: And first to begin with that the I find set down in the Text, And the bad no need of the Sun, or of the Moon to the H & Chine

In the in it; that is, there shall be seen a ly wants. For what a great temporating is the heat of the Sun? most come to Man and Beast, which bringeth for fruits of the Earth for Mans food, and which all things seem to be sad an ring, but then shall we not need this for the presence of God shall be most fortable, and the Glory of God shall the want of the Sun and Moon.

All things then shall be Ministred abundantly, that we shall not so much think of any want, whether it be cloathing, or any comfort of this Life soever, as the Prophet Isaiah doth express it. Chap. 49. 10. They st hungry, neither shall they be thirsty shall the heat smite them, nor the Sun that bath compassion on them shall h even to the springs of waters. Here t hath need of rest, but there shall be neither shall there be any need of rest for fear of Thieves and Enemies, our and the Gates of our Cities are 1 there the Gates shall not be shut, be open; because there shall be no fear mics, no fear of future hurts and They that are oppressed here, had defence, of help and comfort, which ly is to be had in this World, Eccl. 5. But there shall violence no more be Isa. 6. 8. There shall every ones cause and every wrong shall be righted: shall be no Curse. For not only the sin shall be cut off, but all occasion

Il be far remov'd from us, and we shall be oughly reconciled unto God, and we shall oy perfect peace. As no gricf of Mind, no disease of Body shall molest us, neither Il there be any use of Physick. All infirties shall be turned into perfections; and deformities shall have an end. That which how the mighty conqueror of Mankind, t is Death, then shall be trodden under ot: For Death shall be swallowed up into ctory, that with comfort we may fay, O eath where is thy sting? O Grave, where is videry? And that which our first Paats could not taste of, nor so much as touch that is, of the Tree of Life: For though ev tasted of the Tree of Knowledge, of ood and Evil, yet they were soon cast out Paradife, least they should put forth their ends, and take of the Tree of Life also, d eat, and live for ever, Gen. 3. 22. is ferusalem, even in the midst of the streets it, shall be the Tree of Life, and a comon pallage unto it, I Cor. 15.25. For this corprion shall put on incorruption, and this morhall put on immortality. Thus shall their mirth without sadness, health without kness, strength without weakness, life ithout labour, light without darkness, feliciwithout abatement, all goodness without yevil, where Youth flourisheth that never eth old, Life that knoweth no end, Beauthat never fadeth, Love that never coolth, Health that never diminisheth, Joy that ver ceases: There shall be pleasure without in, and all happiness without any change.

1 Cor. 15.

and Life without the reach and Gun-Death; for there shall be Life ever Now the Nature of Man grieves for of his Body, and Delights of the which Faith alone doth ease, that pro an undoubted restitution of the Body, a better condition, and affures him o verlasting Life, in which shall be eve Blessedness. Then (as I formerly sai the Body be free from all Corruption Mortality, and all other cafualty, o malady, or pain, or grief; Men she be like Angels, free from want and all felicity: They shall hunger no mo ther thirst, neither shall the Sun li them, nor any heat; for the Lamb in the midst of the Throne shall fee and lead them unto the living Fou Waters. And God shall wipe away all te their eyes. I saw no Temple therein, t made with hands, faith St. John, for the God Almighty and the Lamb are the To it: And the City of this our God hath no the Sun or of the Moon to Shine in it; Glory of God did enlighten it, and the is the light thereof. And there shall more curse; but the Throne of God the Lamb shall be in it; and his Servan serve him, they shall see his Face, Name shall be in their Fore-heads. joy! Oh the fweet harmony and m Oh the Heavenly Musick which is sung Quire of Angels in the Church Trium would ravish a Soul on earth, if he he we know that here on earth we have

Rev. 7.

Rev. 21.

4.

doth delight the ear of man very much, the Mutick which is above, no ear hath d. Saint Basil saith, It is more sweet than otion; nay, more sweet than Contemion, and far sweeter than all things in World can be.

ness which thou hast laid up for them fear thee, which thou hast wrought for that trust in thee, before the Sons of And let us with joy exalt our selves:

And let us with joy exalt our selves:

not the Hart panteth after the Water
k, so panteth my Soul after thee, O

! My soul thirsteth for God, for the livGod; O when shall I come and appear

ore God? There is nothing so bitter or

or in this life but will be sweetned in con
plation of the joys of Heaven, and of e
al Life; for in Heaven there is neither

th, nor Mourning, nor Weariness, nor

akness, nor Famine, nor Thirst, nor Cortion, nor Want, nor Sadness at all; so as

may rather be able to say, What is not

ne, than, What is there? As it is written,

Eve bath not seen, nor Ear heard, nei
bath entred into the heart of Man, the

which God hath prepared for them that

bath entred into the heart of Man, the which God hath prepared for them that and fear him. Therefore let no man that lived uprightly fear to dye, or doubt

he joys of Heaven; for as we are all born, buff we all dye: And shall any man think tet that by Favour which God only hath

felf by Nature, Immortality? No, we it change this Life, and for this mortal

Pf. 31. 9.

rf. 41. 1.

2 Cor. 9.

2

Habit, put on an immortal Habit, which fadeth.

The Godly in this life are as Wa then they shall come to their own po now they are in skirmish, then she be crowned Conquerors; now the the tempestuous Sea, then shall the the quiet Haven; now in the heat of then shall they be in the rest of the E Now in place they are absent from though in affection they are prefe him, then shall they follow him wh ever he goeth; now they fuffer trouble their life be hid with Christ in G when Christ shall appear, they shall pear with him in glory; Col. 3.3. An fo they shall receive an incorruptible of glory; according to that warra was pronounced by a Voice from Rev. 4. 12, 14. Write, Blessed are ! which hereafter dye in the Lord. Even the Spirit, for they rest from their labor their works follow them: And what thy foul receive in that day, when be presented before so honourable nite a multitude, before the seat and of the holy and bleffed Trinity, with and declaration of all the good wo travels suffered for the love and for God, when there shall be laid down honourable Confistory, all thy V Deeds, all the Labour thou hast taken Calling, all thy Alms, and all thy all thy Fasting, all thy Innocency of thy Patience in Injuries, all thy Confi

fities; and for their further comfort, in a manner wonderful astonishment; wicked shall be vexed with horrible when they shall see the righteous stand eat boldness, and they shall curse their hness and madness, for tormenting such My whom they thought nothing worthy mour, and yet now see them amongst Saints of God, Wisd. 6. So shall the righin their place go forth, and look upon the les of the men that have transgrest Gods and holy law, Isa. 66. 24. And looking upon the dangers which they have pasand wherein other men are yet in ha-, their joy shall be to much the more reased; for they shall evidently see how nite times they were ready to perish in their mortal life, if God had not held special hand over them. They shall see behold the dangers wherein other men plunged, and the death and damnation reunto many of their friends and acintance have faln; the eternal pains of disincurred by many that used to laugh be merry with them in the World, when they shall shine as Stars which have connted many unto God, Dan. 11. As contraife, they that by their evil example and mifold offences have been the cause of the infal of many, shall suffer intolerable

In earth no joy, pleasure, or comfort so passing, so strange and so wonderful, but Il breed a satiety; and we shall after a while weary thereof, either desiring a greater or else longing after variety; sor a ture is given to nothing so much as ness and novelty: But, behold the this New Jerusalem shall be so dissurange, and so incredible, that we shall be satisfied therewith. We see in The Tree of Life bears twelve manner and gave fruit every month; twelve is fruits, there is the diversity of the giving fruits every month, there is tinual change, still pleasing thy min variety, and ravishing thy senses we

nite delight.

And this may make us more eag those joys, because we shall not be lo out them. For the time of this Li short, and the time of this thy try world, is but in a manner a moment. time here should be a thousand year is it to one day there which hath no which, be it that it hath a Sun-rifing shall never have a Sun-setting; and a beginning there is unto those jo the terms and date thereof cannot b And as the torments of Hell, whereof heretofore spoken, are endless; so joys of Heaven beyond all time; as the remediles (for out of Hell there is demption) so are these joys with change or alteration; as they are com fo these exceed in all manner of com all without end, without number, w measure.

Thus have I shewed you the joys of Kingdom of Heaven, and yet have I

ed them; for neither can I utter them, yet can you conceive them, but we may at them : But that which I have already en is sufficient, though not for the wores of the cause, or for the satisfying of infinite desires, yet for edifying, comand instruction. And if I should lead along with my own devices and imagions, it were but a matter to delude you. in, be not desirous to know more than is nd convenient: For when we have spos in, or the learnedest in the World exled all, yet all must come short of this t, to utter the truth of these joys. For Eye hath ever seen them, or Heart of can conceive them, how is it possible, y, for me to declare them? But that ch we do know, let us gather to our good, to our necessary instruction; leaving off arch where God will give no understand-

Hidden they are and unknown, that we it the more earnestly desire them, for

m things grow out of love.

the consideration of these joys already and, may be sufficient to establish us, and confirm us that there be not in any of us infaithful heart, to depart away from the ag God. And who would deprive himost those joys if they were no other, but as even our own minds might imagine, our own hearts conceive? In this case, who content there to make a stop, where is Word hath set a full point. And bleste God, who to encourage us in a way of lines, hath granted us thus to behold these

these incredible joys, though it shadow, and as it were under a Vail

Howbeit, to shew you all these; not apply them, seemeth altogether use, and without life. The profi structions therefore that here he arise, are more than I can utter; yet leave to recite some; and think n though I stay you a little longer, fo the discourse of those things which to the Kingdom of Heaven. I my have fearched more than any of you in this respect forsake my Diet, and hear how the Clock goes, or the de Suppose we are now busie in the Harvest, unmindful to come even to Houses, and surely this is a far bette and a better grain and commodit can gather in. When it please should devise this for your good, it comfort; and therefore I doubt that you that hear it, hear it also fort.

The first instruction for our use this, to learn to grow out of love present World, and with the pleasure and profits of the same; so may prepare our journey to our los and to our wished home; and to the and Heavenly Habitations, who shall never be expired; to our heavenly and to this new and most ferusalem. Howbeit for the most parson of this present fading World

How to grow out of love with this World.

ortation or perswasion shall lightly preto withdraw our Minds from thence; ch thing may lively be set forth to your , by reciting of a parable of the custom certain Common-wealth, People and ion, which were wont to choose their from amongst the poorest fort of peoto advance him to great honour, wealth, pleasures for a time. But after a while, in they were weary of him, their fashion to rife against him, and to dispoil him Il his felicity; yea, the very Cloaths of back, and so to banish him naked into an d of a far Country, where bringing nowith him, he should live in great miand be put to great flavery for ever. ch practice one King at a certain time fidering, by good advice (for all other, gh they knew that fashion, yet through igence and pleasures of their present fey, cared not for it) took resolute order himself how to prevent this misery, ich was by this means: He saved every great sums of money from his superduiand idle expences, and so secretly made r before hand a great Treasure into that nd, whereunto he was in danger daily to fent. And when the time came, that ind they deposed him from his Kingdom, turned him away Naked, as they had cothers before, he went to that Island th joy and confidence where his Treasure , and was received there with great Tryph, and placed presently in greater glory an he was before. This

Simile.

This City or Common-wealth, is fent World, which advanceth to A poor men, that is, such as come na this Life; and upon the sudden, wh look least for it, it doth pull them gain, and turneth them naked in Graves, and so sendeth them into World; where bringing no Treat them, they are like to find little Favo rather Eternal Misery. The wise K prevents this calamity, is every one this life, according to the counsel of doth feck to lay up Treasure in He gainst the day of their Death, when the be banished hence naked, as all the of that City were. At which time good deeds follow them, as God pr then shall they be happy men, and p much more glory than ever this W able to give them. But if they come Oyl in their Lamps, then there is for them to expect but this, I know y

The sum of Money is not so me good deeds, as the forgiveness of our fold offences, the amendment of our lives, the Godly and Religious care. Life to come. That which we are so in love withal, the Apostle gives us to the quite contrary, Love not the worter the things that are in the world, 1. He addeth the reason, because the passeth away. But he that sussible the passeth away. But he that sussible the of God abideth for ever. Heaven is this Life, and we must look to be we from this World, if we ever look to Heaven.

d, are quite contrary; for they are too a Burthen, and do hinder us from ting up so high. And herein, for the part, we may be resembled unto the opper, which is born and bred, liveth yeth in the same ground.

Grashopper hath wings, and hoppeth little, but presently falleth down again: any of us have often good motions undliness, and the Life to come, and all is gone in a moment, and we return rold affections to this world, as though

Portion were only in this Life.

ofe Fowls that feed grofly, never file and they which feed their hearts with s below, cannot have their affections in en; the joys of Heaven being so rare excellent, and so surpassing wonderful, they might remove this heavy, lumpish, povelling desire of this World. s, earthly, and worldly mind, ht, nor sense, nor feeling of these joys. s the Ox is fatted in the pasture, and ed fingeth sweetly, and feedeth withar, and suddenly, the one is driven to aughter, and the other is taken in the ; so they that are given to the World led asleep in security, until the time Death striketh with his dart, and endless nation overwhelm them. But where at Man or Woman which can say with Apostle, I desire to be dissolved, and to be Christ, which is best of all. For they say such things, declare plainly that they

Phil. 1.

sek a Country, Heb. 12. 14. Desiring Country than is to be found in this Wor is, a Heavenly Country, and for them prepared a City, Heb. 13. 14. For here no continuing City, no continuing Ha come, which is of longer continua free from all miseries. The next frui the remembrance of these joys ter patience in afflictions, troubles and fes. And if we determine to aim at venly place, we must forsake this ea bernacle; and while we live here we must pass through affliction, an ried into Heaven by a fiery Chariot. Earthly minds may be purged out the black line of our fins, which purged both out of our Minds, our Hearts. Christ he was not free fliction, for he cryed out, My God to Mount Calvary, before we can Mount Olivet; that is, from a Cr Crown, from Earth to Heaven: are but so many Folds, which Deat us into, and keeps our Bodies till th ing Sun of our Resurrection shall which is the day of our general Refut for Death is but a Door of Entra Crown of Glory, which shall never from us. For how troublesome some Life is here, yet there shall all trouble and wrongs be abundantly recon And the Apostle speaketh truly, Re The Afflictions of this present time,

of the Glory which shall be shewed In the 126 Psalm, They that sow saith the Psalmist, shall reap in joy. that now goeth on his way weeping, reth forth good feed; shall doubtless od bring his Sheaves with Irim. ou, saith Christ, that now laugh, for Il wail and weep, Luk. 6. 35. re happy shall they be in another who have in good Causes suffered committing themselves unto God. time of heavenly joys is compared rvest: and what care doth every one provide good and choice Seed, that rvest may fall out accordingly? Thy thy Thoughts, thy Words, thy Deeds onversation. Therefore let me exhort s the Apostle doth, Gal. 6. 7. Be not ed, God is not mocked, for whatfoeman foweth that shall he also reap; that soweth to his Flesh, shall of his eap corruption; but he that soweth to nit, shall of the Spirit reap Life ever-: Look how we fow, so shall we reap; our feed is, fuch also shall be our har-The date of this our Life is but short, remembrance of a Life well led, shall nfortable for ever, and this shall for dever be an endless harvest, still gafill increasing, never diminishing. last thing in the aforesaid 21 Chap-Rev. is, that there shall enter into the Prophesie of Zachariah 14. 21. t day there shall be no more the Canaanites

Heavenly Joys compared to a Harvest. naanites in the House of the Lo The Canaanites were a lewd for the same were driven out of and if they were not worthy to Earth, much less shall they be we received in Heaven. Dearly Below Apostle St. Peter, I Epist. 2. from fleshly Lusts, bridle them, kee for they war against the Soul, Colo then ye be risen with Christ, things which are above, where Q on the Right Hand of God. Set ye on things which are above, and which are on the earth, and mortifi derate affections and evil Concupi member this peremptory Word. thing shall enter in there, Mat. 5.1 the pure in heart, for they shall see G 14. Follow holiness, without which see God.

And God grant us this Wedding of Holiness, that we may go a Bridegroom; for we know what that wanted it, Mat. 22. 14. Let our own Salvation with fear and being desirous to receive a King cannot be shaken: Let us pray where we may serve God, that we him with Reverence and Godly Reseing we have precious promises, 2 Pet. 1. 4. And that more sure Heaven and the Earth, Heb. 6. 3, 1 cleanse our selves from all silthing Flesh and Spirit, and grow up into ness in the fear of God. For as they

med their right shall be to the True of without shall be Dogs, and all unclear Bev 22. 14. Let not my last extends of Gate; for it is the wide Gate, and my that leadeth to Destruction, and here be which go in thereat: Because is strait, and the way, is narrow deth to life, and sew; there be that

d unto these, one of the greatest nogh all, is God's mercy, whereof a sweet taste in this life: For were that, none at all should enter into where those joys are to be found. first Parents, by God's just anger, go their due desert, were cast out dile, and an Angel ser with a Sword wkeep the way, that no flesh should thicher? so the only gare to lead us in God's mercy: whereof as the godly frighteous that are, stand in great loket none of us all ever abuse God's lest we miss of the same. This mered the rich mercy of God; for no e is comparable unto it : and as it palunderstanding, so cannot the deepest of man conceive any part of the heigh thereof; the compass, the s, the wideness, and breadth of it is at it cannot be measured; and theremay well be called, as indeed it is, finite and incomprehensible. And beo tongue of man can speakir, let Angels bring the message, as we really and Glory be to God in the high Repeace on Earth, and towards men The Lord of his goodness direct his Throne of mercy; and cloubthis Garment of mercy; and the day let his Print and Seal upon you

Last of all, for a conclusion, monition, In brief, I will shew yo way of dying well, and the com which in the end brings all this joy pines. First, by the Virtue Death, Death ceased to be any ror or plague, but it is made a bl a passage between this and Ee Christ'is the Key of our Graves, pened the Kingdom of Heaven to vers. The day of Death is on when it is joyned with the appr God's wrath; and we are defende the Shield of Faith. When we die. rejoyce in the Lord, for the co our Nature is quite abolished, and dification is then accomplished: our present miseries are removed tu are are prevented. What ha to fee the glory of Gods Majesty to live and abide with God, and and Bleffed Angels for ever? An are joyned to Christ by the bond rit in our life time, we shall eterna with him in unutterable felicity. being once certainly affured in co our being in Christ, let Death con will, we shall yet remain in the

Admonition to ali.

e re-united with him and taken up ing Life: And whether we water whatever we do, let us always d the end of our life; and that lly hear the found of the Trumye Dead, and come to Judement; at the power of our Death lies in d therefore we must use all good at our fins may be removed and And therefore to weaken the Death, the best way and course is our selves, repent us of our sins, lives, and to trust and rely upon s of God, that we may comfortaich St. Paul, I live not, but Christ s, which we must find by the Teof our sanctified conscience, that Redeemer, by his Spirit, governs loly Will. O how late is that hour to begin to live well, when he must ty die, and depart out of this th any man think that God will be that we should lay our old and rotupon his Altar, when we have livyouthful time in our own delights? e or do we think, that when we ent all our time and study to get and Honour, and then in our old age e can do nothing else, begin to pray e God? This will be a great cause, we examine our lives, how we have to fear Death. What was the rea-Christ loved his Disciple John better e rest? because he came to him in his while he was young and infty. Indeed Admonition to all. deed God will not be our Staff we do not ferre him in our ye she, when hing that, ever live instruction wall Posterity he) thy Greator in the days of the our Life is but a perperual roc from the Condle to the Sepulchre our sleep himder us in this our, I must still remember our end, eye upon Death, for he hath an e us at all times. We must not go World as Cato. did into the The go out of it again: Nor we mul that God put Adam into the Gard Fruit, and take his pleasure, and time in Idlenes; no, he put dress it, and look to it; for, lan hait get thy tiving with the sweat Nor is the World made, for man was for the Leviathan, to take and pastime in: No, we mustill in God's Laws and Commanda will bring rest to our Souk. H shoot well, that harb not his ey the mark or white; so no more live well, and harb nor his min day of his Death. It is a comfort forts, especially to a goodly man, o and faith, to believe he shall rile the grave; for when their eyes for Friends again, which Death and parated; nor must we think the arise voluntarily, but the sound of per shall be the Voice, which is n Voice of Enrift by his Ministers to

all only speak the Word, as a Judge Earth, appoint a Summons. All year. For this day of Jubilee there more New Moons, as the Trumensed to be blown at, as the Proid speaks in the 61 Psalm. No, but bave a new Earth, and a new Heaven, selleth all Righteousness, 2 Pet. 3. 3. is Trumpet hall blow, it hall be both (brill; no ear what soever but shal! bear d; the dampness of the Earth shall not nor the depth of the Grave Ball ex-No place, though never so remote, shall his found: For it (hall be Universal, and corner of the Earth Shall this Trumpet For we must remember, that our when they are in the Earth, is but like gof feed; for we shall rise again. The alls to man by his Prophet Isaiah, sayoth, Earth, Earth, Hear the word of the w put him in mind, that he is but For at the first Earth we were, and are Earth, and Earth we shall be athen God but speaks the word. First, ary change by Death we must have: the power of God; for the Earth Heavens shall be changed by Fire. is but a change, our Bodies must all ged; for the Text saith, We shall all ed. Paul meant himself too: We shall ged; saith he: This substance of ours altered at the last day, though not at formality as ours are, to die and be put in a Coffin, and then into a Grave: Grave not with such degrees; b be suddenly changed, even in th of an eye; for Death is but the Earth, and then to Glory. likewise a two-fold Resurrection our Bodies from the Grave, and fe our Souls from Sin. Abrabam, he and faid, O Lord, give me but lear this once, who am but duft and a then, seeing we are but as the Earth, the Earth must then obey calls, and renders up her dead. the Fire obeyed God's command, the three children which were pu Fiery Furnace, and yet to have Pow and destroy those that put them likewise the Sea obeyed God's con was a Wall to the children of give them then a miraculous and So the Earth and the Sea must o Voice at the last day, and yield: her dead: The Earth Shall give, I And yet the Earth devoured some Gods command, when Corab, Di his company were swallowed up q the last day of account, God sha the word, and all his Creatures must for the dew of Heaven is as the der And at the dew of Heaven waters ers in a Garden, and the Sun caul come forth, so will the dew of the Word, raise up again at the last know that the dew of Heaven falls so will the dew of the Lord fall and unexpectedly, at the day of o

n, even in the twinkling of an eye, even a moment; for the Trumper shall but and all shall arise. It is a Divine and is past our understanding; therelet us rather admire God's Infinite es, than to be too nice and curious to into them. Then shall this corruppart of ours put on incorruption, our I bodies shall be made glorious bodies, h we have lain a long time in the grave ofom of the Earth, mouldring and

ming away.

all know that every night is the days al, and what is the morning but the esurrection again? or like the setting Sun at evening, which the next mornall rise again? And we all know that we set or put a Root into the ground, irmust lie 2!! the Winter, and, as we dead; but in the Spring time (by pe) we shall see it revive and show it vertue of the Sun: Just so will it be es at the day of our Resurrection: For most certain Argument, that he that othe greater work, can also do the lesfor God who did make the World and Man at first of nothing, can at the day r Resurrection make us perfect Bodies of somehing. Therefore, O Lord I th thee, prepare me for the day of my , and whether it shall be by the mes ers of Death, or by the Trumpet of thy ments, that at the last day, when I shall again, I may behold thy Glorious Mawith all the Royal. Army of Holy Martyrs, I Cor. 15.

tyrs, and bleffed Angels; that I found with a distracted and gu ence, nor with the Reprobates. Hills to cover me, nor unto the H upon me: but that I may rafte of mercy; and so be received into the Manfion. Therefore my Belove we look for (uch things, let us be that we may be found of God, p less and blameless; for seeing then these things shall come to pass, an solved, what manner of Persons of be, in all holiness and Conversation Therefore let us labour while we on Earth, that we be found wh Snow in Salmen, and cloathed with of Christ's Righteousness. Alas, we at the best, (as I have said) Earth, and Ashes, a Coffin of Coff Coffin for the Worms? Alittle bl ness carries us away in our youth; hold out a little longer, we con moulder away with old Age. best, are but like a painted Wall: ter-storm quite defaces the beauty one blast of Death carries us quite the Grave and to the Earth again Eccles. 17. fore saith the Prophet, The dust for the Earth as it was, and the Spirit turn unto God that gave it at the fit let ail men remember this, that w found, and rife again, and stand Earth: And then God will find a that day, (if he die without Repent if the finner had but just committee

at the same time, Paul will be found ch not preaching, as he did on earth. the condition he died; and we with fins, or with the same Righteouswe live or die in; for our Consciill then accuse us, our memo: ies witinflus, and our rection will be our at this day. We shall have no more to our selves, than the man in the Goscame into the Dinner without the ine Garment on; but mark, I pray you, sked how he came thither, the Text e was dumb, he was filent, he had ford to fay; his own Conscience accuand so he was bound hand and foor into everlasting Fire. And if we have this Wedding Garment found we must first while we live here on abour to get Grace into our hearts, and our Souls, we must wholly leave and this fin of Coverousness. The Prodi-It fortake his fins of wantonnels. 1. We o it presently as Zaccheus did, who come hastily, and received Christ joyfully; re satisfaction to those men he offenally: We must not defer the time, or wice whether it were time yet so to No, we must with Zaccheus make our Will, and be our own Executors, and Christ our Overseer. Behold, Lord, of my Goods I give to the Poor, and if I lone wrong to any, I will restore bim four-God doth not regard the extension, but tention: Not our tongue only, but the : We must not flubber over our Con: festion y

Mak 4:

Si mile.

fellion, we must not put away so

ly and rerain other fome. No, we

Sword to the Throat of fins, and

off; and like Phining, pierce Zi

bi through and through. We must

mean to appear before God bli

spotless, leave some beloved sin

fem: no, not the fin of our bosom

ed of; no, not our beloved Da

1 Kings 5. 18. P[A9.12.

Psalm 25.

And, like Naaman say, The Lord unto me for this fin, I did not thi bad forget it: But pray with De my Soul, even from my secret whether I have done them to ple or to please others; Yea, our sins; such sins, as we have strive hide from God and Man, that no forgotten them our selves. Forgive me the fins of my youth ; Negligence, and my fins of Ignor is no fin so small or little, but is us into Hell for ever; there is no ic be unrepented of, but we sha render an account of to God Ala how should God's Justice be ma mans offences be not punished? nifestation of God's glory will b this day, that we shall confess that is bur justly and rightly fallen up shall be with a wicked man at his

on, he shall not have a word to

himself, no, not a word at all to

himself. Oh! What would Die

that he might have but fent to

thren, to have warned them of

Mat. 1.11

ents which he was in? No faith Abreham, or be, if they will-not hear, and be-Moss and the Prophets, they will not re, though one rife from the dead. A there is for a man, and a day there is for and as there is a day for mans account made up in: so there is a day for Gods ity to be shewn. Gods account is true, live long, that live well, the Text saith ou may read, Isa. 65. 10. A Child Shall as bundred years old, and the old man (ballfor balf his days. The meaning is, the ious Child is the honourable old man: where a young man doth observe God's andments, doth not he believe more the old man, that that Tpent his whole in Vanity and Wantonness? He that we an account of his time, and the life experience, as how often he hath prayand how he hath shed many rears of confor his fins. And hath heard many nons, and made use of them, and did gin the Land, the young man in this case, e old man, because he is the first born Regeneration, and Reformation: Old Age extracted from Youth; a young Samuel Il be called before an old Eli. We shall tet and see the old ancient Patriarchs, as I re said, Meses, Aaron, Abraham, Isaac, Ja-the old Prophets, Elijah, Jeremiah, Dad, Hosea, Isaiah, Joel, Amos: We shal lewise behold the 24 Elders, the Holy Aoftles, Matthew, Mark, Luke, James, obn, Paul, Peter, and all the Holy Martyrs,

tyrs, John the Baptist, St. Stephen; Infants which were slain by Herod Olive branches in their hands, say Holy, Holy, Earth God of Sabbath, Hearth are jull of the Majesty of thy G

Now, who be the twenty four Elis generally imagined by all Divines, be the Twelves Tribes of Israel, and the Apostles, which make the 24 Elders fore let us chear up our Spirits with cob, and go up to the Land of Golben, which pare all things necessary for our and we shall then sit down with old Israe and Facob, in the Kingdom of

Therefore I pray you, do not p thought of this day of Death, as A Paul faying, I will bear thee and It was Ferufalem's fault and fin, that membred not their end; Death con ly, not on Foot, but on Horse-back a pale Horse: Let us therefore t our death, and leave fin, that fin's leave us in the Grave; O let us con latter end; let us be as the Wife Vi have the Oyl of Faith in our Lamps may enter with the fweer Bridegroot Bouls! to the Land of Blifs and Eter places! Oh that our minds were but thle to God's mercies, for if we have Souls as we have Bodies, then we'll perswaded to forsake this idle, sint wicked World, and account all as de St. Pain, and desire to know nothing than Jesus Christ, and him Crucified

G11.44.7

Ads 16.

and Death may come as often as it is and we shall not be afraid of it. For we cannot by Nature be able to bear so of Death well, until we be School-instructed by sundry Tryals and Exercitis Life. Our sincere Conversation, Death approaches, ought to appear: in the examinations of our hearts and Secondly, in the Confession of our manifold transgressions, which we say to day have committed, and all good have omitted; and then likewise, that just in his Judgments. Thirdly, in and petitioning with unseigned sighs and of the Spirit, for pardon and retion in Jesus Christ.

the pangs and torments of Death, as bleffed estate of eternal life enjoyed Death; upon which he must fix the

f his Faith by Jesus Christ.

must look upon Death in the Glass of ospel, as it is a sound and a sweet sleep, a entrance into Heaven, not looking it as in the Glass of the Law, or, as it is e and Pit-sall to destruction: For Death elf is nothing: It is our ill Conscientat makes us so asraid; it is the Cossin teet, the tolling of the Bell, and the log about us, makes Death so horrible: can do us no harm, for it is but a passion a better life. I would have every lian man and woman upon their Sick-to look for Death and take it patiently sillingly: my first reason is, because the

And comfort to all that die well.

Death

Rev. 14.

Death of every Member of Christ and ordained by the special Decre vidence of God, yea, the very cin thereof. Secondly, Then God Blessed are they that die in the Lore 14. rest from their Labours, and their W them. Then thirdly, he that died hath his Soul and Body, really Christ according to the Covenant Then fourthly and laftly, God ha sed his special and blessed prese fick and dying that are his, as we n Isaiah 42. where he declares his When thou paffeft through the Water with thee; and through the Rivers not overflow thee; when thou walke Fire, thou Shalt not be burnt, neith flames kindle upon thee: For I am t God, the ho'y one of Israel, thy San Now to die in Faith, is when

the time of his Death, with all lies himself wholly on Gods specimercy in his Son Jesus Christ: Prophet David when he was gressed; he incouraged himself in the God with a great deal of Faith, member the word unto thy Serwhich thou hast promised and thope: This is my comfort in my thy word bath quickned me: my heart faileth, but God is the straight the Serpent in the Wilderness, the Son of Man be listed up: That seels Death to draw upon him;

be then must fix his eye of Faith on exalted on the Cross, and also crucior eternal Life.

every sighs, sobs, and Groans of a retand believing heart, are Prayers beod as effectual, as it they were uttered
ocal Intercession: Such, as, Lord, thou bast
the desire of the bumble, thou wilt prebeir bearts, thou wilt incline thine Ear.
If sulfil the desire of them that sear him;
If also bear their cry, and will save them.
If mind the last words of a dying man
speed in the Holy Scripture, O Lord, I
waited for thy Salvation: Father into
the soul.

is marter of great comfort, mans mileshall have an end, then his joys are eding and at hand; yea, even while he mag in Death pangs; then he is carried den by a company of Holy and Bleslegels, from Earth to Heaven, from his 10 Paradise, from a World of Woe, ble, Afflictions, Care, Anxiety of mind, Kingdom of Happiness, and Eternal for in Heaven there is no fear, no for-Saran's envy, nor the Worlds mashall not once offer to affail our Bodies cour hearts; and though Satancame first Parents, Adam and Eve, in Paraand there did tempt them, and descive , here he dare not come to attempt any: how bleffed is the change, when in every tent of misery joy enters! Imagine you ea poor Traveller in the night-time, and out of your way, wandring alone mountains, and far from any House pany; destiture of Money, terri Thunder, stiff with cold, weart with rain and wind, wearied wit famished with hunger, and almost b despair with a multitude of miserie I pray you, if this man upon a fu the twinkling of an eye should be a goodly large and rich Palace, with all kind of rich and clear light Fire, sweet Odours, dainty meats, pleasant Musick, fine Apparel, h Company; and all these prepare to serve him, honour him, and to Crown him a King for ever? WI this poor man do? What would Surely nothing, but rather in filen it; and weep for joy. Nay, fa than all these are the joys of He furely so is the state and condition penitent man, which can before he his peace with God; for then shall from all earthly moleflation, and those troubles which this world bri him, for while he lives here, he li a Vale of milery, and in a Valley! toft to and fro with every florm But he is happy who can fay w Lord, now lettest than thy Servant Peace. And with Thomas can fay, M my Lord: Then will our Saviour saying, Come re bleffed of my Father, the Crown. Receive the Kingdom prepared for you from the beginning

And then no sooner art thou come Paradife, this Heavenly Mansion, this of everlasting joy and happines; but of forrow we shall have joy, instead able and affliction, we shall have peace A for our fouls; and for our company, I have Angels and Arch-Angels to enus, and hug us, and embrace us, rms of Love. Our Saviour performing mise in giving us a Kingdom; at which the Angels shall sing, the Blessed shall rejoyce, all Harps warble, all dap for joy; and our poor Souls rath delight; and if this be the case e of all penitent and true Believers, fill not fay, hasten thy coming, O come Lord Jesus, come quickly. s present unto our Souls the bleffed ppy condition of the Life to come: shall be effectual to stir us up to eveand holy Dury; and to comfort and us in all conditions and estates whatwhile we live in this finful World; mongst this untoward Generation: will a man care for crosses, losses, and es in the World, that thinks of an ly Kingdom? What will a man care ulage in his pilgrimage of this earthly acle, when he knows he shall be a home? we are all (in this time of ence from God) but even strangers grims upon earth: Here in this life we offer Indignities, Reproaches, Scoffs, that not? yet all of these are for our if we can indure it with patience, and

evercome these Temptations with lacrity, for in the and there is co shall have a better Estate to com the highest Heavens, and all this time is nothing but a fitting and of us to the Heavenly Kingdom, David defired to be but a Doop rather than to dwell in the Tents Let this be our hope and comfort, we fare here in this life, that we but a little time to spend, and it t long ere we inherit the Kingdom Alas, the afflictions of this Life a thy of the Glory that shall be shew after, Romans, Chap. 8. Verse 18. fore good old Ignatius, in a be durft say, Come Fire, Gallows, B wv Bones, Quartering Crushing of my Boay; Devil. let them come upon me, fo this Treasure of Heaven. So Saint counted all things but dross in Chrift: I defire to be diffotved, and Chrift, saith he: And well might that knew what a change would for never was cold shadow so ple Summer, never was easie Bed after Labour, as shall be this refl to an afflicted Soul, coming this this Valley of Tears! Oh then! W should we do; what pains should to attain this Rest? were it to n Fire and Water; were it (as Sain said,) to suffer every day new ton the very torments of Hell, yet the

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we may buy it, and obtain it with and with repentance, with a little and contrition for fin, which we have upon our selves, by our disobedience elect.

dience, saith a Holy Father, is one first steps to Heaven; and to die in nce, is to be willing and ready to go the World when God calls us: As in 14. 7, 8. It is thus faid, None of us to himself, and no man dieth to bimself: en we live, we live unto the Lords and e die, we die unto the Lord, : Therefore we live or die, we are the Lords. words teach us that in the very hour enthe very pangs of Death are upon should retign our icives to the vi leafure of Almighty God, who first s and gave us life: And as David did with confidence say, Into thy hands I d my Spirit; than bast redeemed it, O ied of Truth.

I he that will surrender his Soul into ands of God the Creator of it, must be ed that God can and will receive his not Heaven, which none can do of him-except the Spirit of God doth certify coscience, that he is Redeemed, Justiand sanctified in Jesus Christ, and shall tewise Gloristed. We must not fear at all, and my reasons are these. First, our care we have occasion to shew our lence to God Almighty. Secondly, Alle sin is prevented by Death, and Saint

Past

Paul faith, that the last that shall b ed, is Death; That shews unto us, hath no more power over our B that our Bodies and Souls shall be un ther again, and shall receive our cording to the deeds we have Thirdly, our bodies are bro better and far more happy place a Estate, where we are intensible of miseries, and cease to be any more ment, either active or passive in fin ly it gives a Soul a tree passage to leftial Glory, where we shall have and Fruition of God the Father, our Creator; the Society of God who hath been our Redeemer, cate, the Company of God the H who hath Sanctified us. Where never felt, complaint is never hear of sadness is never feen, evil suco feared, bur instead thereof, there without evil, Afe that never ende that never fadeth, love that 'never health that never impaireth, joy ceasech: O did we but think of ous place aforehand, wherein are t venly Mansions prepared for us: did many thoughts upon it, and ever figh and feek after it, until we con possession of it; O how would these ly meditations ravish our souls, ven entred into us, before we en Heaven! Thus I perswade my self I won some; and whom I have won; in mercy keep; and so I discharge

are all by our own dispositions, like tering Walls, still ready to fail. And it I would I might lay, as it was faid that suffered with Christ, This day shall b me in Paradife. And if this day you are in Paradife. It was no comdin and Eur to remember they Paradife, Telling themselves now cult of if we onee placed in Paradie us look to But Randing, the we fall or as we are mortil; fo we the mitted nothing so familiar with us, as to Deut. 5. 29. Unconstant we are God the Lord make us stedsast. And embrance of those Heavenly joys, ne have now heard, let that make us even unto the end-; and-fo let us that the Lord, in his infinite mercy, correct our present sinfalness, correct dup our further knowledge in him, rect our future frailry, that we may ly defire, advisedly search, truly and perfectly fulfil all things that may him, the ver living Lord God; wheremay walk uprightly in his ways, and ly in his love, to our comfort and his that in the end we may obtain that oked for, and much defired beautiful n, wherewith he Crowneth all his E. od so reign with him in his everlasting om, the Heaver! Canaan, the land of le, a Paradise of Pleasure, there to bethe delightful countenance of his most ous Majesty, and to be filled with the exceedexceeding sweetness of his most sence, which is Life everlasting, Heart can imagine, no Tongue nor the Wit of man express the thereof.

Now I would entreat you to ad Prayer to the effect of the words have already heard, that God may give us both hearts and time pious diffolution out of this Loever it Mall happen.

Prayer to the Effett of the Matter before-mentioned.

weet Lord Jesus Christ; as the Hart brayfor the Water-streams, so doth my Soul long after thee, my God: O when shall i come to viour, to fee him with these eyes, and appear sence of the Bridegroom? When shall I be I am weary of this finful and wicked World; Apostle let me say, I desire to be dissolved and Christ, which is best of all. O Lord Jesus, thou red my days, and thou knowest the hour of my thou hast appointed the term of my life; my long, and mine age is nothing unto thee: For my life? Even as a Vapour that appeareth for a , and then vanisheth away: Therefore, O Lord, so to number my days, that I may apply my b wildom. Deliver me from the body of Death, leaseth thee, for my soul inclines to heavenly rest, re to go from darkness to light, from pain to from this lifes trouble, to eternal rest; from Infirmities, to persection and felicity. Come, fus, and disfolve me from this body, that now to be with thee. Thou hast said, O Louis where ris, there shall the Disciple be 1 A line before n, theu didst pray thy Father, O Lord Jesus for me : Father, those whom thou hast given me, 1 they [ball be where I am, that they may be with me. Glory, n bich thou hast given me; For thou hast e before the Foundation of the World: Let me

with thine Apolite cry out, It is good for me Lord Jesus, be present at my right hand wh lay unto my Soul, Soul, be of good comin are forgiven thee. Remember me in thy K At length. • sweet Jesu, raise my body, the furrection of the Saints I may rife to: life, appear before thee my Judge and Advocates hearthy defired Voice to thine Elect; and t Come ye bleffed of my Father, poffess the King for you, from the foundation of the World. : Jesu. from thy Kingdom of Grace, to thy Glory; and not for any merits or deferts for the Lord Jesus Christ's sake, who is the Love, and the Lamb of thy Bolom; to who Father, and the Holy Ghoft, be secribed all! ry, Power, Might, Majesty, and Thanks me, and the rest of God's People, no Amen.

A Prayer for the Morning.

let thy good Spirit, in the School of teach and direct me, that I may so must wishing, as to desire thy coming in Glory, at the last day of my life; as the sweetest day demption; and with a joyful desire expects of Man, as my Saviour, Advocate, Surery, I my Head, and the Bishop of my Soul. But, Q keep and guide me, that I may beware of the vices which in these sinful, dangerous, and must and in the end of the World, do reign a wicked and ungodly; and likewise from Glutakenness, Adultery, and immoderate care

that none such can inherit the Kingdom of God; I set not my mind or affection too much upon so, Riches, Prosits, Preserments, and Pleasures of Yorld, with which our hearts are made so heavy, ey can never come to a serious consideration and of Heaven, and the surure selicity. But work in Grace to seek Christ and his Rightsoutness, and Paul, to desire to be dissolved, and to be with and count all those things in the World, as dung to the knowledge he had of Jesus Christ, and neisied.

ermore, lead me, O Lord, and guide me, I thee in the way of all Truth and Righteousness; overnall my actions this day, that I run not into, or kind of danger, that all my doings may by Glory, the good of thy Church, and the e of my Duty in my life and conversation. Dedeliver me likewise from all reinprarions, and m in this finful World, and from all mine enend from all deceits and dangers of Saran, the deady of mankind. Kindle my Heart and Affections ervent Zeal of thy Sacred Word, that I may obarn, and embrace thy Holy Word, and know thy Will, and walk in thy ways, strengthen me with Spirit, boldly and constantly to profess the Ho-Service of thy Great and Holy Name, lest at any rough the frailty of the Flesh, or through fear Idly Afflictions, I fall from thee. O Lord, streng-weak Fairb, kindle it more and more in fervenlove towards thee, and in all Christian love to-Word any more in vais, but grant that is say sood Seed, sown in tertile Ground, that I snay th the fruits of Repentance in my life and couto thy Honour and Glory, and suture good of

my Soul and Body hereafter. Give me a cont which my estate, and all other Blessings, wh Lord God, of thy bounteous goodness in bestowed on me, that I may use them soberly, and be truly thankful unto thee for them. Gr tience in all my troubles and afflictions, which ly happen unto me. And grant, O dear Father ther grudge or repine at thy Fatherly correct ing them to be tokens of thy love, and infl my Exercise and Tryal, neither that I seek my Enemies, knowing that Vengeance is this wilt repay it in due season. Keep my was and Affections from all evil Thoughts, my 1 prophane and lewd Speeches, my Body, and thereof, from all finful Actions and outward let all my love, my Faith, my hope, my delig fidence be only upon thee. Open my heart t upon the poor distressed Members of Jesus C ther they be afflicted in Body and Mind, or me the gift of Chastity, that I may walk he that I possess my Vessel, which is the Temp ly Ghost, with Sanctification and Honour, the lufts of the Fiesh, as the wicked and which know not God. Give me, O Lord, tender heart, to be forrowful for my fins an sions that are past, which I have so wilfully Thankfulness unto thee for all thy mercies which thou in thy love hast from time to time upon me! Let thy mighty Hand, and out-fire O Lord, Be still my defence; thy mercy and I ness, in Jesus Christ they dear Son my Salv true and holy Word, my Instruction; thy holy Spirir, my comfort and consolution un and in the end of my life. And give me gr ter to perform that which then hast come

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fo I may live in the fear of thy holy and bleffed the, and also die in thy Favour, that I may rise to for ever with my Lord Jesus Christ, and evermore is with him in the most Glorious and Joytul Kingthe only thing which I defire and hope for through merits and Mercy of the same Christ Jesus thy only and my only Lord and Saviour; not for any Merits eserts of mine, I forsake and renounce all, but for son of thy Love, Jesus Christ. In whose Name and the conclude and shut up my impersed Prayers in absolute Form of Prayer, which thy Son and our Sartaught his Disciples, saying, Our Father which art in the sec.

A Prayer for the Evening.

Most mighty Lord God, and most merc'ful and loving Father in thy Son Jesus Christ: I sirful Creature am to return unto thee all possible praise and Thanks, for thy great and manifold favours which thou in thy mercy from time to time vouchsafed unto me a sinful wretch, am full of sin and iniquity, I beseech thee favourably to my unperfect Prayers, and to grant my requests and needful s, which I offer and make unto thee at this time. Forme I intreat thee, good Father, all the fins that I have mitted from day to day, against thy Divine Majesty. me not, O Lord, bereaster to offend thee any more, that ber sin nor Satan, nor any unruly Pussions may have inion, or reign any longer in my Mortal Body: For I con-I have herein done wicked, and have broken all the mandments, and have builded a Babel, of my own actual egressions against thee, for which thou mightest in thy re justice punish me, both in Soul and Body to Eternal ab; besides those sins which I have this day committed, which

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which none but thy All-seeing Eye, and my own confi testifie: Forgive me all that is past, and pour upon me, the Holy Spirit of Wisdom and Grace, and so govern and by thy Holy Word, that it may be a Lanthorn to my a Light to my Steps. Increase my Faith, O merciful that I do not swerve at any time from thy Word, but augment in me hope and love with a care of all thy comandments. And sering I live now in the mos and dangerous times, let thy Fatherly providence defend all changes and chances what soever, that shall happe singul world; shew thy mercy upon me, and enlighten so tural blindness and darkness of my beart, by thy Heaven that I may daily be regenerated and renewed by the of thy Holy Spirit; by the which, O Lord, purge the of my hearing, and understanding, which have been with the cares and pleasures of this World, that I may read, hear, and understand thy Sacred Word, and will, believe and practice the same in my life and con and also mortifie and kill in me, all carnal desires of the Fleh, that my life may express my faith in the most chiefly, I intreat thee, O Heavenly Father, to Soul agrinst the affaults, temptation, accusations, subtle deceits of the old enemy of Mankind, Satan, that roams iever going about and seeking whom he may devour. I thall happen to fall into fin, through the frailty and 1 of Nature, I befeech thee to work true repentance in that I may be heartily forry without desperation, trusting mercy without presumption, that I may amend my life a truly Religious without feigning, faithful and trufty deceit, merry without excess, sad without distrust; tent with my own Estate without covetousness, which the bestowed upon me; and likewise bless that Talent that increase it to thire Honour, and for the relief and mai of my charge and tramily.

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nally, For as much as it hath pleased thee to make the for a Man to rest his weary limbs, and busied mind in its ou bast ordain'd for him the day and Sun (hine to travel, to n his honest Labour and Vocation. Grant, O Heavenly
n, that I may so take and enjoy my bodily rest, that my Soul may continually watch, like the wife Virgins, with the f Faith in my beart, for the second coming of my Faith in esus Christ, and in the mean season, that I be not overcome fantasies, dreams, or other temptations, but that I mas set my mind upon thee, love thee, fear thee, and rest in And then, O Lord, waken me again in due time, that I behold the light of the next day to my comfort, still preparing east and mind to thy service every day, and my whole life in truth and fincerity, that when I have run the (hort race is mortal life, thou mayest be pleased to cali me to partake better, and so I may live and die, and ever remain with in thy Heavenly Kingdom, through Jesus Christ our only land Saviour; in whose Name I beg all these Graces an (bort and absolute Form of Prayer, which be bath taught us. W. Our Father which art in Heaven, &c.

FINIS.

A

FOLD

FOR

hrists Sheep:

Delivered in Two

SERMONS

UPON

eFirst Chaptes of Canticles, Ver. 7, 8.

e Eight and Thrti th Impression, Corrected and Amended by the Au-hour Samuel Smith, Minister of God.

55. 3. Hearken and your Souls shall live.

LONDON, Printed in the Year, 1695.

10 be r u cern Tit rein First k, Sp e he al T out d fo the lies, and ewife rd Co

A Fold for Christ's Succep. Delivered in two several Sermons.

Cant. 1. 7, 8.

thou me, (O thou whom my Soul loveth) berethou fredest. and where thou liest at noon, why would I be as she that turneth aside to i Flocks of thy companions.

ou know not, O thou fairest among Women, t thee forth by the steps of the flock, nd feed thy Kids by the Tents of the Shep-

ads.

TOW before I enter into the Text it self which I have read unto you, it shall be amis for my better proceeding and understanding, for to speak something cerning the Order of placing this Book, Title of it, the Subject and the Matter rein contained.

first, Touching the Order of placing this k, wherein Selomon labours to build up I King. 6. Spiritual Temple of the Soul: It is the e he hath observed in building the maal Temple, where he framed three Courts; outmost for the common People, the sed for the Priest and Levites; and last of the Sanstum Sanstorum, the Holiest of lies, only for the High Priests to enter in and that but once a veir. Even so in Spiritual Temple of Mans foul be hath ewise framed three Courts: First an outrd Court, which is his Book of Properbs, K 5

ver are taught and instructed a civil of manners: Next to that, he hath a Court, which is his Ecologialies, leading on surface in the way of Godliness and stand that and last of all, he hath than Santtoriem, which is the Canade in Heavenly and Divine my may behald the pure, free, perfect, and constant Love of Christ Jesus to his Church and every faithful Soul; the love of his Church towards him what great and Princely benefit she is by him.

Secondly, For the Title and Subject matter of this most excellent Book there is Sabbatum Sabbati. So this is of Songs; because of all that Solomon dite, this is most Divine and most Excel wherein he doth most lively and assedio ly, by allegorical and parabolical Spec decipher out, and describe unto us the holy and perfect love of Christ Jest wards the Church his Bleffed Spoule Christ and his Church are here brought this worthy Book, as two Paramours, are in love the one with the other, as of wooing ever goeth before the Sole zarion of Matrimony, and which in due venient time have a purpose to Marry, figh and Mary were first espoused before came together, to the same order is d ved in this Spiritual Linion betwixt and his Church. Job 3. 29. They must fin

Mais . II

efted, then afterwards married: The act is, when a Man is Regenerate and anew, Rev. 21. 9. Translated out of re into Grace, depending only upon re into Grace, depending only upon direction. The depending only upon direction of the day of Judgment, when the Elect shall surely enjoy God, for so the Holy Ghost, where it is said, Set feth the Holy Ghost, where it is said, ose all be glad and rejoyce, and give glory to for the marriage of the lamb is come. is wife hath made her self ready. Revel.
7. So then this Book contains in it the terful love, and mutual affection be-in cour Saviour Christ and his Spouse, the Church of God, and every true Believer.

Church of God, and every true Believer.

Is much may serve touching the Book it we will now come to the words of the object.

Shew thou me, O thou whom my Soul loveth.

The beginning of this chapter the Church beginning to speak to Christ, and being the in heart with his love, desires more bestly to be embraced of him, that she has be joyned unto him, preferring Christ with the blessings and benefits she really him, before all other things in the by him, before all other things in the old.

rdness, and her want of power to embrace rist; and therefore she desireth him to wher heart by his word and spirit where-she she weeth her earnest desire to fus Christ. Verse

Verse 4. She removes an objection might be made; for it might be said thou are black and deformed, how can then hope that he will take any plea thy Beauty, seeing that he is the mos bleffed, and glorious Son of God; the confesseth, that though by Nature black, full of blemishes, and natural of tion, by reason of her Original Sin, an tural pollutions, also her actual Tra sions; yet norwithstanding, being in chris's Blood, cleathed with his Righ ness, and being decked and beau ined the Graces of his Spirit, Knowledge, Repentance, Zeal, Patience, Love, ence, &c. She is fair and comely.

Now in the fixth Verse she puts earnest request unto Christ, that he in mercy shew her where he seeded Flock, and where he provides comparished in the time of trouble. For Chrising the great Shepherd, his Church on seeks only after him to feed, resting a that there is but one true Shepherd whe deth all his Sheep, with wholesome pass

In these two Vertes we have two this be considered of us, viz.

1. The Request and Perition which Church doth make unto Christ, ver. 6.

2. The most kind and loving anse Christ unto his Church, directing her comforting her, according to her Perver. 7.

In the first of these we are to confide things: First the Request, and Second

Mat. 1.11

son of the Request.

the request, note first, the person whom implores, O thou whom, &c.

econdly, The Request it self, which is fold.

. That Jesus Christ would shew her where eds his Flock with his Holy Word and aments; to the end that he would feed

as he fed the Flocks of former times.
Where he provides shelter and shadow he hear of persecution; as the manner of e Shepherds was in these hot Countreys, rive their Sheep to shade in the heat of day.

nd lastly, the Reason: For why should I be that turneth aside after the Flocks of thy mions? So that if Christ do it not, all not be for his honour, nor yet for her

inft, For the Person to whom she seeketh The Perdirection and fure comfort, it is Christ son unto People, whem she describeth thus: O the whom my Soul loveth, &c. That is to Church O Lord Jesus Christ, my only Saviour seeks for Redeemer, whom I love with all my direction it; yea, whom I love most earnestly atall the World. So as if the Question easked, what I love best in all the World? ak it from my heart, it is thou Lord a-

ence we learn with what affection every of God and true Believer must love Saviour Christ; Namely, with the greatnd strongest affection of love they can:

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Doct. 2.
Christ
Jesus
must be
beloved
with the
strongest
affection
of Love,
Joh. 21.5.

So as if it were asked, what, or who than love most? Thou canst truly say thou whom my Soul loveth. So did Saine whose love was so great, that he di Christ: So that he might very well Christ, when he asked him this Que whether he did love him or no? Tea. The like thou knowest that I lome thee. be seen in Mary, whose love was so g Christ, that in testimony thereof she his feet with her tears, and wiped the the hair of her head; so that Christ git Testimony of her, to her everlasting That he loved much: So doth the Chur Spouse of Christ testifie her love to her band in divers places of this most Book, called Christ Jesus her Belove Bloved spake, and said, &c. And Stay me with flaggens, and comfort Apples, for I am sick of Love, Cant. 2. ic is a precept given by the Lord Go self, that he must have the chiefest and the first Room in our hearts, The love the Lord thy God, with all thy bear all thy Soul, and with all thy frength, De The Lord will not be fatisfied with the of our eyes, to behold his works; the of the ear, to listen to his Word; the of the tongue, to talk of him; the Love feet, to go to the Sanctuary; but the doth require all these loves together So as a Man may truly say with Da Prophet, Psal. 83. 25. Whom have uit but thee? And I desire nothing in

thee. The Lord cannot abide, that a hould have a heart, and a heart, one for another for the Devil; we cannot serve and Mammon; we must not part our to the World, the Flesh, or the Devil; ed it must not be, Christ must have it Now the Reasons are divers, to shew what an ardent affection we must love t Jesus.

nt, Because he is our Husband, and we Reason 1. is Spoule, for to fatth the spand, whose is the Lord of Hosts: And again, Let us for the marriage is Spoule, for so saith the Prophet and give glory to him, for the marriage tamb is come, and his Wife hath made tready. Now our Spiritual Service Worship of God is (as it were) a cer-Marriage of our Souls unto God) when the upon us the profession of Christ Jes in Baptisme, then we betroth our selves hrist as to an Husband, entring into Coor with Christ, to keep us only to him our lives end. So then, by this means Lord is become our Husband, and we his se. Now then, as an honest man canendure that another Man should have an est in his Wife, so will not Christ endure any other should have with him any in-flor portion in his Church. For he is a us God, Exodus 20. 4, 5. So then the of the Reason standers thus: Gods le which are married unto Christ, must Christ alone, because we are linked and ried unto him alone, as a Wife to her band, unto whom alone she is bound.

he in

Mit.9.24.

Therefore if we forsake the Lord, at the promise we made to him in Bapt betroth our selves unto others, then surely cast us off, give a Bill of Divor as shameless strumpets, and punish us unthankfulness.

Reason 2. Joh. 4. 2.

Ep.8 4,5.

Rev. 1.6

Secondly, He loves us first and b cording to that of St. John, We love cause he loved us first. Yea, he loved when we were his Enemies, and had voluntary separation between him souls, committing Spiritual fornicati fin and Satan. Yea, as the Apol wirnesseth : Tethat were dead in tref sins bath he quickned. And lest we any whit doubt of his love he had fested ir, in that He hath mashed us fins in his blood. O then, greater lo this can no Man shew! Christ loved He invites us so love him; and shall love him again? It is a great fin of tude, not to love where we are belo our good. And therefore being Chri loved thy soul so dearly, as to suffer Death, yea, to shed his own Hearts b fave thy Soul, Oh how oughtest thou Christ again? If a Man were taken Turks, and put to extream flavery dage, where he should remain for en less a great sum of Money were paid Ransom, the which he were never pay, how miferable and grievous we estate of this man: But if one should cut of his meer love and affection un pitying his woful Misery and Misson

pay his Ramom, and fet him free; cas express how much this poor wretch bound unto him? We are all taken ers, and that not by the Turks, which an hold us in Temporal Bondage; but ibril Satan the Prince of Darkness. re we should have endured not a tempo ut a Spiritual and Eternal Bondage and y, and that in Hell for evermore; and but only the Blood of the Son of could buy our Ransom. Oh how should rork upon the affections upon every Chricould buy our Ransom. Oh how should work upon the affections upon every Christan and Woman, and even bind us to thrist again: Now, what might move to but only his love to give himself to for us? Surely, nothing that was in But God who is rich in mercy, through his love wherewith he loved us, even when we dead in sin, hath quickned us together by hywhose Grace ye are saved. And again, have we perceived Love, that he laid down to for us. By whom (said the Apostle) fe for us. By whom (said the Apostle) fore the love that Christ Jesus hath first ed unto us, must constrain us to love

dast of all, because Christ Jesus is the excellent in himself, and therefore most y of our respects, for so saith the ch of God, My beloved is white and rude chiesest of ten thousand. In the World they are fair and beautiful, some because are rich and wealthy, some because they doquent and wife, and some because they

Eph. 4,5

I John 3.1 Eph. 1.7.

Jejus hath all these: For whatsoer affect a mans heart, and any way love, the same is our Saviour Christs absolutely, without any shadow of lity or change. For Wisdom, he Fountain, for Truth he is the Aut Truth; for Mercy, he is the Store-hall Mercy; for Riches, he is the I Heaven and Earth, even the Store-hall durable Riches; and for Beauty, he most Holy and blessed Son of God, Grace and Truth.

Oh how may this serve to reprove nal and prophane Hypocrites, World Epicures, covetous Cormorants, wany thing more than Christ Jesus, Glorious Gospel? Like the Gadaren preferred their Hogs before our syea, one mess of Pottage with Esau, be content with Judas, to sell Christ than thirty pence, and to undervalue they say, what will you give me? The their sithy pleasures, as Eating. Die Pride, Uncleanness, as Dives did, &c. than Christ and their own Souls; is Bethlemites, let Christ be in the Stable Beasts; for they cannot afford him one in their hearts.

Again, it is the fin of thousands the selfs Christ to be their Husband, and Stathat yet break the Covenant, and saworld, and the Flesh; that preter love the Lord Jesus Christ, and yet themselves unto the World; the Flesh

il and serve them. Now how could be content with this, that his Wife ay she loves him, and yet sets her on another Man? So how can we at God will take it at our hands, if make a shew that we love Christ, are ever dallying with the World, Enemy? Oh he is a jealous God, and

er endure it at our hauds.

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Papists here no less to be reproved,
much rob God of his Honour on Sainrs, and praying unto them; eterring the Virgin Mary before Christ , giving Honour and Adoration unto and Angels, making them Mediators riours. They shall find one day, that ill not put up this Robbery at their but will shew his jealousie, and terrierand wrath against them, as most Sa-

The state of the s ous Persons and Robbers.

ust sie up every Christian man to laphind his heart ravished with the love Saviour? So as he can say out of the n of his Heart, O thou whom my Soul So if the Question were demanded, love best? I can truly say, I love Christ ore than the whole World; year I account res but diess and dung to win Christ. acre Men find this true affection and Christ in them, it is a certain fign of alvation, that God hath cist his love on So that the love of God draws love to ain. As the light of the Sun lights on e, and by it we see the Sun again. And

Phil. 3. 7, 8. Phil.1.25. Note.

as by the Impression in the Wax the Seal, so by our love to God, his love to us. Oh how should this ry man and woman, and every M amongst us, to examine their lo Christ, so that they may gather rance to their own fouls, that Chri his love upon them. And to do d this question of thin: own soul. desire with the Apostle Paul, to and to be with Christ? Tell me, and drink unto thee to do the will Is thine hand ever ready (accord ability) to bestow any thing upon for the advancement of his Glory? labour in the place where thou live vance the Glorious Gospel of Jest Canst thou be content to undergo Disgrace, Troubles, Persecution as yea, Death it self for Christ's the remembrance of his coming ment chear up thy heavy foul? thou cry with the Spoule to Chr Lord Jesus, come quickly? and forsal lights of the World with a deteft scorn, saying with Solomon, Vanity all is but Vanity. These be the man kens whereby thou mayest discern thou dost love Christ, yea or no.

But because all Men are ready to they love Christ, or else it were they should live. or the like, who the love of Christ is not in them; I proceed a little surther, and observances and marks of this pure and he iff which are most certain figns of

If we love Christ, we will love his delight in it, and esteem it above nd precious Stones. Lord, what love unto thy word? (saith David) all the is my fludy therein. Yea, it is altogepossible for a Man to be Religious, to d, and to love him that hath no love or delight in the Word of God; by our love to his Word, we may f our love unto Christ; no love nor in the Word, surely no love nor de-Christ; great love to the Word, great Christ; great love to the Word, great to Christ. In the valuing of this Pearl, practice is notable, who made the mies of God his Heritage, and the This Heart, and esteemed them above ld, yea, above fine Gold. And there-, seldom or never hear it, unless it be shion sake) read it, or meditate on it rnight; it is a certain token that the f Christ is not in them.

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arts, we will love those whom he his bleffed Members, true Christians. (saith St. John) we know that we are ted from darkness into light, because we be Brithven. David testifies of himself, eall, but we must love the Saints with uliar and special love; as Heirs with , and Members of the same Body with herefore seeing men generally have the

Marks to discern our love to Christ. . By our love to his Word, Pfal. 119. 67.

2. By our love to his Saints. 1 John 3.

members

John 19.

3. By our Obedience. John 14.

4. By our luffering for Christ members of Christ, contemn the pise them; doth not this make it rent, that the love of Christ is no for the World loves her own. have chosen you out of the World,

World hateth you.

Thirdly, If we love our Saviour shew it, by obedience unto and to his holy Laws: for, so fait ye love me, keep my Commandments. bedience, little Love; No Obed Christ's Will, no Love; hearty hearty Love. And therefore seein men rebel against his Word, an Commandments; though these swear they love Christ, yet they and the Love of Christ is not in who can believe that a Traytor of Prince?

Fourthly, If we love our Savio not endure to hear him blasphem contemned, or his Sabbath proph will grieve us at the very heart; (to the utmost of our power) cause, as a loving Child the cause ther; and a faithful Servant the a Master ; and withal, it will make us to endure some Tryal and Persecution sake, yea, loss of Liberty, Wealt as 70b did: yea, Life it self; loved us, that he shed his blood for much of the affection of the Church Christ Jesus. Now we are come titions themselves.

thou me, O thou whom my Soul loveth, re thou feedest, &c:

Church here as in many other plaes of the Sacred Scriptures, compares Jesus to a good and faithful Shepherd, Prophet Isaiah describes him, He will together bis Lambs. And again, Behold require my Flock of the Shepherds, and I f will feed my Sheep, and cause them to ittiy. This is acknowledged of the et David: The Lord is my Skepherd, re I cannot want. Yea, Christ doth Entitle himself, saying, I am the good rd, &c.

w the Church of Christ doth put up her of to this great Shepherd and Bishop of burch, that he would be pleased to tell where he feeds his Sheep, with the thing of the Word, and the use of the aments, that she may joyn with them,

uff. But was not this the true Church, Object. moved this Question? What is then other Church or Flock, she enquires af-

nfw. However the Church of God is one in all the World, yet it hath divers s, as the Ocean Sea, though hur one, it is called by divers Names, according to place where it lies; even so the Church Christ, though but one, yet it hath divers ts, as the Holy Spirit distinguisherh of it, hing to the seven Churches which are in

Isa. 40. Ezek. 34.

Pfal.23.1. John 10.

Answ.

Doft. 2.
The true
note of a
fheep of
Christ, to
hunger
and thirst
after the
Word of
God.
Joh. 10.2.

Asia. Now of the whole Church some parts of it be at peace and from persecution, when other parter persecutions and molestations, this place the Church of God, in and great affliction, desireth to Christ where be feeds his Sheep, that the Church is at rest and peace, Word is purely preached, the sound administred, and Discipline formed, that she might joyn with the service of Almighty God.

From this request and earnest Church unto Christ, to know when feed his Sheep, we may learn: T true note of a Sheep of Christ Jese ger and thirst after the Word of G quire where Christ seeds his Floc the Word is truly and faithfully and the Holy Sacraments duly ad And this doth our Saviour himself be the Ear-mark of his sheep, My my voice, and I know them, and they But the voice of a Stranger will they This affection was in Godly David, how amiable are thy Tabernacles? He foul long after thy Altar; O when h and appear before the Lord in Sion. duty is imposed upon every Christia have an earnest affection unto the God. As when a man is hungry, t sucking moisture at the bottom of t mach, he feels a pain that makes his meat, even so our souls void of grace rishment unto eternal life, should hu

after Christ and his Righteousues; is Word, which is the true Spiritual four Souls. And as till a man be hunlongs not for meat, he defires not fotill we see our wants, we never seek our filly Souls fed with the Word of Now in that so few desire the Word d, and so few esteem of it, it shews ry few do feel their want of food, vecan discern their misery and wretchte, but most men run on in sin, joy elves in their evil ways, and never In, What have I done? We must dee fincere Milk of the Word, as the the Mothers Breast, and as the Hart doth here, Shew thou me where thou thy Flock. We should do as the doth in time of drought; she opens uth, begging and gaping until the fend rain. The beggar never begs till he feels his own want, and then ill spare no time, no labour, nor : So until we see our own wants, we ever seek for the Spiritual food of our But they be bleffed which bunger and ster Righteousness, Mat. 5.6. Though ink we be happy when we feel no And it is a common thing to fay, I doubted of my Salvation, I would be my Conscience should so trouble me, But certainly it is the beginning of to find our selves to want Grace. that do eat meat upon a full stomach, h them least good: So they that are L

John 6.

Jer. 8.6.

Reason I.

full, and feel not the want of the doth them little good.

And the Reason is, that if we d ger and thirst after the Holy Won we can never enjoy the variety of good things which are treasured Word, to make us truly happy; fo as all good things which we have enjoy in this present life, they are ces to the Word, by which Wor Prayer, they are sanctified unto us. is got and obtained no other wa thirsting after it. As the blessed V in her Song, Luke 1.43. He filleth with good things; and the Rich b empty away: Which may serve to the Distressed Children of God, w their thirsting Affection, by their bour and travel to hear the Word though they meet with mocking fing for it, by such as are far from after it of themselves.

Secondly, If we should not earlier the Word of God, we sho know how much we are beholding Lord for the manifold Graces and which we receive every day from merciful God thereby. For so, so mon, The Person that is full de Honey-comb; but unto the hungry ry bitter thing is sweet. So that shall see our Spiritual Poverty, the Word, that we should even starve, and consume away, it will tus prize the excellency of the

Prov. 27.

enjoy when we have the same truly and erely preached and taught among us. ceing his longing desire after Christ, and word, is the badge and the brand of the p of Christ, of the true Church and dren of God: This Doctrine then maketh ain distinction betwixt the Sheep of ft, and the stinking Goats of Satan: The of Christ long after their Shepherd, deto be instructed by him, hunger after the Word Preached and taught, wish for the bath, Enquire where Christ doth feed his , in the great Pastures of his Word and aments? But the Goats of Satan loath Word, and so the preaching of it, They down the Pastures of the Sheep, &c. Yca, are weary of it, they will not go to door to hear, Mat. 2. 3. They can be ent as well to want it, as to have it; so reby we may judge our own Estates whewe be the true Sheep of Christ, or the king Goats of Satan; the children of d, or the Limbs of the Devil: Dost thou the Word of God more than thine apnted food? Tell me, dost thou defire to taught in the Word? Enquirest thou ere Christ doth seed his Sheep with good lure? And doft thou delight in his word? 10. 27. These are the marks of Christs ep, and may minister comfort unto thy l if thou art one of those that belong to his Fold; but if on the contrary part, a loath and abhor the word of God and to defire at all to tread in Gods House, fpendest the Sabbath irreligiously, vain-

Use I.

Ezck.34.

ly, and prophanely at Dice, at Cards, or Tables: Oh deceive not thine own is a fign thou art none of Christs She one of the stinking Goats of Satan; an will come a day of separation, when Jesus, the great Shepherd will divided Sheep from amongst the Goats? With the Goats on the left.

The same Doctrine doth serve to n

three forts of men.

I. Atheists. First, Atheists, that think it lost labe Religious, and that there is no go by hearing Sermons, and leading of a life. Oh it hath ever been the cursed to of a mans heart to think so, as was the time of the Prophet Malachy: labour to serve the Lord: And what go eth there by serving of God? Oh then! be warned betimes, that if they look any comfort in Death, and after Deat now they labour to be approved for it the Fold of Christ.

Papists.

Secondly, The Papists which keemen in miserable ignorance and blin And in all others, which seek by all messible, to hinder Christs Sheep from vouring to be taught, which otherwise enquire, Where Christ feedeth his Sheep the Word is truly preached and taught the Sacraments duly administred, are like the Scribes and Pharisees, up the Kingdom of Heaven, that will themselves, nor suffer those that would as the Scriptures do require of all messions.

it of discerning, Eph. 5. 15. Try the Spiwhether they be of God; that so they may wof those things which are good, and vithout offence till the day of Christ; rwise, if they follow their false Teachers, are fure to perish. For when the blind the blind, they both fall into the pit of detion.

hen thirdly, All carnal and secure Worldwho although they do enquire where may buy a good bargain, or get a good hase, and labour for that, yet never en-where Christ feeds his Sheep. Oh it is nder to see how men do covet pleasures, s, and preferments; these they seek ith might and main; furely by this they te to the World, that they are none of & Sheep: For if they were, They would John 20. his voice, and follow bim.

ring the true Church of God doth here unto Christ Jesus for to be taught and fled, we learn, that it is the duty of the Church of God to acknowledge Christ alone for their great Pastor and Shep-, the only Head and chief Bishop of his rch, and therefore to be ruled by him, his Word alone, to be content to be led governed by this great Pastor and Shepof the Church, John 10. 21. I am the Shepherd, and do know my Sheep, and am n of mine. This is acknowledged by , in the behalf of his Disciples, Master on shall we go? Thou hast the words of al life. And Christ hath promised to be prewith his Church, even to the end of the world.

Mat. 15. II.

Carnal Protestants.

Dott. I. The Church of God doth acknowledge Tesus Christ for her chief Shepherd Eph. 2. 22. Col.2.19 World. And again he faith, That we or three are gathered together in my nambe in the midst amongst them.

Reason.

And the reason to be marked a consider'd, which serves likewise for sirmation of this point of Dostrine is, because the work of Salvation is and only wrought by him, and no part of reserved to any Creature; as the still witnesses, when he saith, That men there is no other name given under ven, whereby we may be saved, but on such christ. And likewise St. Paul sait he is able perfesily to save them that a God by him.

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Heb. I.

Use I.

This condemns the Church of Rom true Church of God : First, becan will not content themselves with our Christ to be their great Pastor and Shepherd, but they set up the his Vicar, and matched him to, ferred him before Jesus Christ: N will not be content with that Pasture Christ alloweth for his sheep, the gr sture of his Sacred Word, and clear of his bleffed Gospel, but they will fee the foul trash and filthy dregs of the devisings, the fond and foolish devices ventions and traditions of Men, of the and Cardinals: So, as they declare World, they are no theep of Christ, they will not bear his voice, and follow nor be content with the food he hath red for them, but feed upon the file foul puddles of mens traditions.

Joh. 10.

is may serve to admonish all the faithinisters of Jesus Christ, which stand in ead, that they teach nothing but the of God, wholfom Doctrine, not their devices and dreams to please their Aujes Ears, but not profit their Souls: So contrary part, you that are the hearnust content your selves with the paof Gods Word, the plain and pure hing of the Word of God, and not to ried away to listen after strange Shepthat teach erroneous Doctrine, that corrupt, or the devices of Man, which ickle the Ear, and not work Grace in art. And fuch are the wicked Doof the Church of Rome, which will pund poyson Mens Souls, rather than them; as their Doctrine of Merits, tion of Saints, and praying for the and a thousand the like. The which they have no footing in Gods word, ere condemned as no wholsom Pasture ods Sheep to feed upon. And thus for the Churches first request, the sefolloweth.

Use 2.

And

And where thou causest them to lie at Noon.

For the better understanding words, we must know how the the manner of the Shepherds in the Countries, to drive their Sheep to sture in the Morning; and after we Sun waxeth hot, to drive them to the and at Noon to carry them to some where they might rest in the heat day, least they thould be annoyed scorching heat, and beams of the S

So here the Church of God, and th of Christ, compare Christ Jesus to and true Shepherd, and intreats his her where he doth feed his Flock, the faithful people, to find shelter and in the heat of persecution, when the hottest at Noon-day; that is, in the and hottest Persecution of the C God, in the most dangerous and tro Tryal, and times of great extremit was in Queen Maries dayes, which meant by Noon-day, when the Sun hot and fcorching according to that Saviour, speaking of a sort of evil H And when the Sun was up, they were and for lack of rooting, it withered a

From whence we observe a twofole ction. 1. That the Church of Got times is in the very heat of Period. 2. That Christ the good Shepherd, a forsakes not his; but at Noon-day,

tremity of the same, provides a shadow ace of comfort and refreshing for all

who are his sheep.

A. We are to be taught here, that it is Doct. 2. ill of the Almighty, that his Church The mes should be tryed. And it is his Will | Church metimes his own people should under- of God secutions, according to the rule of the somele St. Paul, whosoever will live Godly times is ift Jesus, must suffer Persecution. This in the brelly taught by the Prophet David. are the troubles of the Righteous, but the klivereth them out of all.

was the condition of the Israelites in tion.
who remained a long time in cruel 2 Tire e under Pharaoh. And in Queen Esthers how were the Children of God in t of the Persecution? This was the of the whole Church of the Hebrews, ded thus; That some were wracked and not be delivered; that they might receive Hos.2.23 Resurrection; and others have been tryed Heb. 11.

tings and scourgings; yea, moreover by 25. and imprisonment: They were stoned, they hewn asunder, they were burned, slain the Sword, wandring up and down in skins, and in Goat-skins, being destiafflicted, tormented, whom the World of worthy of, crc. This we might furconsider in the Example of Paul, Job, David, Jeremiah, and the like, whose

are a plentiful store-house to testifie this that the people of God do many times

e terrible Affiictions, and divers and y Tryals. And this have we had expe-

very heat of persecu-2 Tim.

2. 12. Pfal. 55.

19.

Exod. 1.

12.

Bishop
Latimer,
Bishop
Ridly,
Bishop
Cranmer.
Mr Bradford.

rience of in this Land, as in the Queen Mary, when the Sun did pa that the fire of Persecution was great wasting of the Bodies of many Lear vines, and dear children of God; we hope to live with Christ in the Triumphant, we must first die with in the Church militant: For none for with Christ there, that have not suffe him in this World; nor none shall he Tears wiped from them in the Kin Heaven, that have not first shed the Earth. Thus having feen the Docto is the state and condition of God here upon Earth, to undergo someti ny and grievous Affiictions; now the Reasons, that so the Doctrine the greater Impression in every or minds and affections.

Reason 1.

In regard of Gods Enemies: th which know not the Father, not Christ Jesus, they have nothing to cruel Rage and Devilish Malice, as our witnesleth when he faith, They communicate you : yea, the time (hall) whosoever killeth you, will think the God service; and these things will the cause the have not known the Father me: So that it is no marvel though mies of Gods Church do strive a faithful Servants of God, being thereunto by the instigation of Sat that.they know not God nor Jefus have their eyes blinded by Satan, of the World, and the pleasures d

he Lord suffereth his children many s to undergo some sharp and bitter als of Affliction, and to suffer even the ching heat of Persecution to make wn the Patience, Vertues and Graces of hildren; as St. Paul saith; It is necesthat affliction should come, that the Elect be manifest who they be. As it is imposto know the value of the Souldier, if he alwayes in the Garrison and never comes the Field; so it is impossible to know Patience, Obedience and Love of Gods dren till Tryal comes. And therefore, would have Abraham tempted, to make Faith known. So Jobs Patience, Davids ty, and l'auls Courage, &c. The Earth ch is not tilled and plowed up, will yield ing but Briars and Thorns; and Vines wax wild if they be not prun'd and cut. n so the unruly affections of our heart, o many noyfom weeds, would quickly o-r-run the whole Man, if the Lord by fanctidafflictions should not manure us. d therefore (saith Feremy) for a man to bear ne Prophet saith, Moab bath kept his scent cause he was not poured from vessel to vessel, thath been at rest ever since his youth. There e besides divers other Reasons wherefore e Lord doth thus exercise his dear chilen in this Life with many crosses and affliions, as to humble them for fins past, and aprevent sin in them for the time to come: cause when we shall perceive that the only eapon whereby Satan woundeth our Souls,

Lam. 3.

Jer. 48.

is fin, it should make us repent of sare past, and be weary of fins for the come; and likewise to humble the prour hearts; for knowledge pusseth in whatsoever things we go before outhren, naturally we wax proud of the Now when the Lord Almighty by the shiftions, like a skilful Physician, lets of superfluous humour of pride and vainthen shall we perceive what we are buture.

Use 1.

Well, Let us then make some use of same Dostrine to our selves; We have a long Morning, and yet we are all in and reft, but it will not alwayes be Mo the Sun will arise, and it will be Noonthe Lord will have a time of Tryal. the Lords usual dealing after a long ti peace, to bring some Tryals, that the and true Christians may be truly disce Of all things in the World, the Lord c endure that his facred and glorious G should be contemned and despised, as at this day amongst us. O'then seein must even look for a Tryal, let us pre and furnish our selves with all needful tues, with Patience, Courage, and fre. Alas, any thing will ferve the turn 10 be a Christian is a small matter; but the time of Tryal we shrink, or else yield the Enemy, then we shall shew that we but hypocrites and cowards. O then I be good Souldiers; now in the time of Peace, provide and sharpen our weapo gainst the time of War. Let us reckon w

ld cost us to be the sheep of Christ, loss of s, Livings, Liberty, Country, yea, Life if; yet to resolve by the help of God, r to be ashamed of the Gospel of Jesus st; let Persecution come never so fierce

ot upon us.

25 in

11

it id

condly, We learn hereby not to promise r selves worldly peace and prosperity, of a Christian mans warfare; neither we look to find Heaven upon earth; for will be Christs Disciples we must take s Cross and follow him: we continue here. For this life is the s Cross and follow him; we must not n of a Victory before we fight. lot of the Godly to suffer persecution. his may be the comfort and stay of a lian Soul in the midst of them all, that ord will dispose of them so, as that shall work to the best to them that love and never depart from him, but shall a blessing behind them, so that we be sure of this, that we shall gain in the Spirit than we can lose in the

ord irdly,. Seeing it is the will of God, that wn true Church and faithful Children be tryed, and undergo the heat of perion; let us here learn to be wife and mspect, neither to think that we are out ods favour if we be tryed, or to think we worse of the Gospel of Christ, because ross and Tryal goes with it. We are to think that the Lord loves us not; at the Gospel, the which we profess, is good or Orthodox, because we see it Use 2.

Use 3.

Doll. 4.
Christ
leaves
not his
Church
in the
heat of
persecution, but
provides
comfort
for
them,
Isa. 57.
7, 8.

Pfa m 2. Ifa. 41. is scandalized by them of Rome. We that which God will have, it was the tion of our Saviour Christ before us unless we look the Sarvant shall be than his Master, it must be our sot.

Then Secondly, We learn from that though it may be sometimes No with the Church of God, hot and persecutions, yet Christ hath ever a and a shadow for his chosen people; for them a place of shelter, shadow comfort; he is ever present with his and people in the hottest time of per and affictions to comfort them, to them, to ease them of their misery, liver them. This the Lord expresset a little time have I forsaken thee, great compassion will I gather thee; f ment in mine anger, I hid my face for a little scason, but with everlasting have I had compassion on thee. This d Prophet David make manifest, that n standing the rage of Malice of Go mies, He that dwelleth in heaven (be them to scorn, the Lord shall have the rilion. This comfort is excellently by the Prophet, But now thus saith that created thee, O Jacob, and he that thee, O Ifrael, Fear not, for I have n thee: I have called thee by thy Name, I mine: When thou passest through the will be with thee, and through the flo they do not overflow thee; when thou through the very fire, thou shalt not neither shall the flame kindle upon the

be Lord thy God. What a mischief had | Mat. 2. dinvented against the Messiah, so privateas that he disclosed the secret of his t unto none, but pretended to the wife that his intent was to worship him, the Lord did bring his devices to nought, Toseph and Mary, with the Child Tesus, delivered. Peter being cast into Prison ald even the next day have been execuyet through the prayers of the Church delivered. This same Doctrine is furcleared by the Examples of Foseph. Fob, Church in Egypt, Daniel, the three dren, Shadrach, Meshach, and Abednego, for a time endured the shame and rech of the Cross, yet afterwards the Lord med unto them when the time of Reing came: So that howsoever Gods dren may be under the heat of Persecufor a time, it shall be but for a time, he not leave them destitute of help for r, but will in the end deliver them. The Reasons serving to confirm this Do-ine, are maniscst: First, consider the Tiby which God is called: A Father, to

w the care that he takes over his Church,

his children to provide for them, and to

vern them. For what Father will not fave

child, if possible he can from fire and wa-

, or any other imminent danger? Now

en, if we that are evil, know how to help

rchildren; how much more shall our hea-

aly Father, that knoweth all things, give

Reason.

od things unto his children? Again, Christ Rom. 6. called a Shepherd, as the Church doth con- Joh. 10. fess | Mar.7.ii

Acts 21. 16.

Gen. 11.

14.

Exo. 21.

Dan.6.3.

fess in this place: Now, will the Shept the sheep go astray, and not bring to the right way again? Or suffer the devour the sheep, and not rescue them what shall we think that Christ, the trusherd of his Church, will be more care his Flock, whom he hath purchased untails flock, whom he hath purchased untails with no less price than with his hearts-blood, than an earthly man is sheep. Seeing then that Christ Jesus King of his Church, and the Shepherd Sheep, we need not doubt but that I defend his Church, and save his sheep, none shall be able to destroy them, no them out of his hands.

Secondly, Our weakness and natura ruption are not hid from the Lord: He eth whereof we be made, he remembreth are but dust: And therefore faith the God is faithful, that he will not suffer tempted above that which we are able; even give the iffue with the temptation, shall be able to bear it. So then, wheth consider the Office of Christ as a sh to keep his Church, or the mercy of that is ever ready to cover the wants servants, making their afflictions to momentary; in these two respects eafily gather that the Lord wili never his children, nor leave, them in their da but provide for them both shelter and fort, when they shall find the heat of Gions to shine hottest upon them.

The Use serves to direct us to who should go in the time of trouble and

Uje I.

es; for if Christ be our Shepherd, we offee to him, he is a faithful Preserver em that trust in him. Shall we go to s and Angels? Doubtless, Abraham is ig- 11.63.10. t of us, and Ifrael knoweth us not. What shall we trust in our Chariots, or in our es? Doubtless a Horse is counted but a thing to save a man? Surely we cannot our him more, than when we depend on and rest upon his Mercy. Thus David ved himself in all his extremities, fleeing God as a fure refuge, I will say unto the 0 my Hope, and my Fortress, he is my in him will I trust. He will deliver me the snare of the hunter, and from the noirestilence. His Ears are alwayes open to ryes of his Children, he putteth their into his Bottle. So long therefore, as ave a voice to call upon God, or a heart gh and groan unto him, we have comand affurance to be delivered, and that rill not leave us nor forsake us in dan-

Pf. 47.1.

Pf.9.1,2.

ere is matter of endless comfort unto the ch and Children of God, that we know the Lord Jesus Christ promiseth that he provide a place of comfort and refresha shadow even at Noon-day, in the of bloody Persecution. Many indeed our infirmities, fears, cares, forrows and ables; yet in the midst of them all, Children of God may fay with the Proet, Why art thou cast down (O my Soul) why art thou so disquieted within me? O it on God, for I will give him thanks, he is

Use 2.

my

Uje 3.

my present help, and my God, Psal. 4 then let us be constant, let us conselves in Christ Jesus, let us not for so Christ and his Gospel; for Christ a shelter to us to refresh us and delive

This shews the most woful and d Estate of all wicked and ungodly me being out of Gods favour, nor beli Christ, nor repenting of their fins in persecution, when the Sun waxeth h las! they shall not know where to hi heads, for they shall find no shell comfort, nor place of refuge; for a shelter only to them that believe and obey him. And therefore tho art a wicked man, an impenitent f profane Person; alas, what wilt th And which way wilt thou turn thee time of trouble and calamity, when waxeth hot in the heat of persecut scorching Tryal? Whither wilt thou shelter? Alas, thou shalt then be as beast, which in the heat of the day of and down, and findeth no covert. all wicked and impenitent finners place of succour, but lie open to Judgments, to be scorched, yea, et fumed with the fire of Gods difp when the Righteous, those which Christ Jesus, shall find shelter.

Now followeth the Reason which sto move the Lord Christ Jesus to go request and petition, taken from the gril and danger she was like to fall into ly, lest being left without his direct

The Churches reason of her re-quest.

the he constrained, to turn aside to the of thy companions, That is to say, we the true Church and worship of and joyn with the salse Church to complatry, called here, the Flock of the same: Not for that they are either Companions, or the Companions of arch and People; but because they themselves so; yea, and they imamiselves Christs companions: And thing should come to pass, through should come to direct and companion, nor her good. This is the ce of her reason.

we are taught, that it is altogether ble for men and women ever to stand brunt of Persecution, unless they be of God, and comforted by his Spirit. ence it is, that the Prophet David, a ter Gods own heart, and endued with I portion of Gods Spirit, doth earcrave at Gods hand the enlightning holy Spirit, and defireth to be taught : Open mine eyes that I may see the wonthings of thy Law. And again, Teach statutes: And again, Make me to underthe way of thy precepts, &c. Yea, Christ the Jews which murmured against him, use he said, That no man could come unto unless his Father drew him) that all the are taught of God. And this made Paul my for the Ephesians, That God would give the spirit of wisdom; and to enlighten minds, that they might know what is the

Do& 5. It is altogether impossible for men to hold out in time of tryal, that are not affi. sted by God. Pf.11.34 Pf. 27. 3. John 6. 45. Eph. 2.

hope

Rom. 8. 1 Cor. 1.

John 7.

Reason I.

Prov. 14.

Ifa.53.6.

2.

3.

help of their calling, and what the his glorious Inheritance. A notabl unto all forts of men how to be felves, when they shall come into of God; namely not to rest on a gift, whatsoever it be, Wisdom, Wit, Memory, &c. For the wi Flesh is enmity with God. But to our felves, and to feek the Lord wi ty, and denyal of our felves, and Lord will give us a discerning Spi shall not be deceived. If any man (f will do my Fathers Will, he Jhall ke Dollrine, whether it be of God. A Christ promiseth his Disciples, bel leave them, and to go to his Father spirit of truth shall lead them in al

And the Reasons are, First, We are all blind, and by hardly see into the truth, unless tus by his Spirit, for so saith So ways that seem right unto us; the if are the wayes of Death. It is a pamisery, that we are turned every own way.

Secondly, When we know it, all of our selves so weak, and thesh will be so unwilling to suffer for Chathat unless the Lord do assist us, we be able to undergo the least temptate shall be laid upon us.

And lastly, The Enemies of God are in their Generation so wise and coming to us in sheeps cloathing to tofour selves we thall easily be drawn believe lyes. In all these respects safely conclude, that it is impossible o hold out in the day of Tryal, unbe affisted by the Lords holy Spi-

heweth, that if Tryals do come, and tion shall arise for Christs sake, bels sake; alas, most men would Popery, Idolatry, Superstition, to the f his Companions, to the Church of that Idolatry, for alas, they know truth, they are not taught of God; blind and ignorant, and will eafily

and embrace any Religion.

must stir up every true Christian man an to pray to Christ, as the Church re, that he would teach us by his Spithe would open our eyes, that we the truth, and that he would give its to believe it, to love it, and to Idye in it; that he would give us the f discerning, to try the Spirits whebe of God, that so we may discern th from falshood: Yea, we must so to be grounded in the truth, that d nor weather may remove us; that are to lay a good foundation, that we deep into our hearts and build on the cfus Christ. Though the Papists say, ethe true Church, and the Communion , yet they be the Synagogue of Sahe main points of their Religion, bein contrary unto the Word of God, as ir Doctrine of Merits, Invocation of Use 1.

Use 2.

Joh. 1.4. Mat. 7. 16.

Saints

Saints, worshipping of Images, the Dead, Sacrifice of the Mass, may for ever star; out against the of the Church; Rome: Yea, let the Lord, that he would never su a head again in this Land, not with have deserved as great a Judgment cially that he keeps us that we joyn with them in that bloody Re

Use 3.

It condemns all who are ready fear of Persecution, or by blinds rance to embrace any Religion with any Church, who to keep th hold their Lands to enjoy their H Pleasures, would turn as doth the embrace any Religion; joyn w Jew, Turk, yea, the Devil himse fits sake. Oh, the true Churc fear themselves and their weakne should be drawn away, and sed brace a false Religion: And th doubting the worst, and fearing tion that is in their own hearts. that they may not be left unto but that they may find strength f withstand it.

CANT. 8. Ver.

request and petition of the Church christ that he would in mercy shew where he feeds his Flock, and where he eth comfort for them in time of trousers is the most kind, loving and granswer of Christ Jesus unto the request. Church: In the which note three

her, The fairest among women.

oth he: This is very strange, that thou art the true Church, should not know

Christ feeds his Sheep.

direct answer to her Request, whereloth answer her to the full: If thou
is know where I feed my sheep, that
a mightest feed with them, and find
lation unto thy Soul, Then thou must go
steps of the Flock; That thou must
ace the Faith, Religion, Worship and
the of God, the which my ancient Church
the beginning have embraced; the
Religion, Worship, and Service of
which my ancient Servants, Abraham,
and Jacob have done, and tread in
steps. Secondly, Thou must plant thy
where the Shepherds have done, the
rechs, Prophets and Apostles of Christ,
sheir Doctrine taught before. This is

Parts of the Text. the fum and fubstance of Christs and his Church.

First, Observe here how Christ his true Church and Spouse, give most kind and loving Name, expension and singular Love unto her, of the among women.

Quest. But this may seem strange. Church consesseth before, that she wand Sun-burnt, deformed, &c. H can Christ call her, Fairest among

Answ. The Church and every the ver, are black and deformed in the vile and deformed by Nature, and see no beauty in themselves, but are ed; yea, and stain'd with Sins Ori Actual. But as they are tanctific Spirit, washed in his Blood, and claims Righteousness, they be fair an ful in the sight of God, because C washed them from all their sins in his becovered them with the pure Robown Righteousness.

Here mark the endless love of Chanto his poor Church and People, steemeth so highly of them, as if the spot of fin and uncleanness, though themselves be black, deformed, and ted; yet all those who do truly repubrace Jesus Christ, and believe in hare washed from their sins, sanctiff Spirit, and obey his Will, all these yea, most beautiful in his eyes. The fessed by wicked Balaam, when he policy nor device could take any place.

Obje&.

Answ.

Dost. 6. Christ c-steemeth of his Church as if they had no sin.

Num.23.

Numb.2.

Church of God. Hereunto come the Tiand Commendations given unto the ch so often in this most excellent Book e Canticles: She is the Rose of the Field. illy of the Valley, the fairest among woan Orchard of Pomegranates, a Fountain rdens, a well of springing waters; the and Sister of Christ, the Beauty of the , the Glory of the World, a Lilly among , &c. These and the like Titles serve nfirm the everlasting truth of this Dounto us, how dear and precious the ch is in Christs sight, that of all Sociend Atlemblies of Men in the World, are more excellent and worthy, none amiable and lovely, none more beauand precious, than the Church of God, pouse of Christ.

d the Reason of the Doctrine is appa-Man was first cast out of Paradise for either is there any thing that doth hinis return, but only sin; for it is sin that s us execrable to the Lord; and doth her all good things from us. For so long remain, it's a weighty burden to press a Sinner into Hell, and the wages of it mai Death. Therefore if fin be pardonit is to all the Elect, what should hinter happiness? God hath against them after of displeasure, the Obedience of Christ being imputed unto them, Healmoot be denied unto them, but they needs be saved.

Church, and the Church is most excellent atter of displeasure, the Obedience of unnot be denied unto them, but they

condly, Christ Jesus doth esteem highly | Reason 2. Church, and the Church is most excel-

Reason 1.

M

lent

lent in her self, because in it alone S is to be found, and no where else. the Lord brought the great and gene luge over the face of the whole Earth place was there left more excellent t Ark, in the which Noah and his Famil faved, and out of the which the whole besides perished? What was the A type and figure of Christs Church, Salvation is to be found, and out of no Salvation to be looked for : Seein fore, that remission of sins is proper Christs Church, and that therein is S and Eternal Life to be found, we ma therefore conclude that the Estate of Church, and every Member thereof, Excellent and Bleffed.

Use 1.

The Use of this Doctrine is Excel the Nature of the Church is. Fir seeing that Christ will pass by the fa Children, and judge them fair with spot or blemish of sin, if they do to pent, and embrace him and his Ric ness by Faith: Here is matter of ends fort to every poor Child of God. Do repent of thy fins, and art truly humb them! Dost thou embrace Christ k the pardon of them? Hath God fancti Heart by his Spirit, so as thou hate wicked way, and defireft and ender to obey Gods will in all his Command Well then, comfort thy felf, and c thine own Soul, Christ Jesus will cove tins; they shall never be laid to the but he will wrap thee in his own Ri

is, whereby thou thalt appear fair and utiful in his fight. Indeed many a poor ld of God looking upon their own infire ties, and manifold corruptions, see themres to be black indeed, deformed, and ned with fin; it grieveth them that they hang down their heads, and go drooping their days, striving and struggling with ir rebellious hearts, and vile corruptions, thinking that Christ Jesus cares not for m, cannot love them, being so defil'd-with But, I say again, be not discouraged; for hou dost repent of them, believe in Christ, the power to withstand them, using Godly means to withstand them, Christ s will cover them, and pass by them all, e did deal with David, Peter, &c. Oh How careful ought all men daily to avour themselves to be the members of Society that so they may have a part I these excellent Precogatives; and then soever the World esteem them, count-them miserable, grinning at them with a Teeth, and nodding at them with their I, and every way contumeliously reproasable them wet and them were they dear and precises. gthem, yet are they dear and precious it ight of Christ, who hath redeemed it with the ransom of his own blood. It is learn by Christs Example here that it is see any good thing in the child of God, onmend it, and to embrace it: And if ee any blemish or infirmity, that we tat it, and cover the same with the cloak ove; and not as the manner of wicked

M

Use 2.

and

and ungodly men is, who, though the many good gifts and Graces in Gods dren, as Obedience, Faith, Patience Love, pass by them all; and if they shall but one blemish and weakness, they ble abroad with open mouth; note them we black Cole, calling them Puritans, Hypoland the like, reviling them in a most of manner; like the Horse-fly, which proposed by many flowers and sweet herbs, light on some noisom sort: These are not like to Christ, but to the Devil. Thus much of exceeding love and kindness of Christ to his Church, in that he calls her by kind appellation, The fairest among were

Secondly, His gentle Reproof of he thou know not, quoth he: This fee strange, that thou shouldest be ig where I do feed my Sheep, where my and Gospel is purely preached, and so professed, but if thou know not, I we rest thee, and shew thee how thou sha

it out.

Do&. 7.

Hence we are taught, that the Chu God and true Believers, may sometime so blind, and left to themselves, that stand at a stagger, and do hardly know is the true Religion, Where Christ doth so Flock, where the Word is faithfully ped, and soundly professed; for we ready to err by Nature. How apt are matters that concern our Souls, to staken through our carelesness in not ing of the Truth, and trying of the S And also by the subtil policy of the

io is Gods Ape; and so like him in many ings, as that it is hard to discern his slights falshoods? Wicked men, false Teachers, ng Prophets, fet fuch a face and shew on eir errors, and bear them out with fuch a intenance and authority; and the truth is neglected, plain and fimple men trodden der foot, that it is hard for a man, yea, e true Church of God sometimes to dism where Christ feedeth his Flock. When Elijah was left alone, and Baals four huned and fifty Prophets, who could almost en discern the worship of God from Idory, when all was corrupted? So when Mith told the truth, and Ahab had four hund false Prophets, it was hard to discern truth of God from the lying of Satan. In rists time how did the Scribes and Phaces confound Religion, dim and dazle the other which our Saviour himself did en reprove them? And in our times how many labour to obscure Religion? how ldly and impudently do they defend their n Traditions and Constitutions?

How should this stir up everyChristian man d woman, to study the Word of God, that knowing the Truth, and believing the Doine of God, we may be able to discern beeen Light and Darkness, Truth and Falseod, Idolatry, and the Service and Worship God. Secondly, to intreat the Almighty all Humility, to open our eyes, to discern Truth, to give us his Holy Spirit to lead us all truth, to give us the Spirit of discern-

M

ing

ing to try the Spirit and the Doctrines ther it be of God, or not; for other may be led away; and take light for de and darkness for light. Let us then o our ignorance and blindness, and bewa Let us strive against our carelesness; prove the Doctrines by the Touchsto the Word, if they be according to the and Prophets, else abhor them. Let as the men of Berea did, Intreat the L give withe Spirit of discerning, that we try all things, and hold the truth : And if we had need to pray for the Spirit of cerning, now is the time. We see how the Devil is, how willing to deceive us for Papists, they be so impudent and s less, to thrust upon us their cursed Ide and tell us, it is the true Worship of their abominable Mass, their Merits, P tory, Prayer for the dead, Worshippi Images, calling upon Saints, unwritte rities, their vile Traditions, and filthy minations, their Constitutions, and vil crees, as if they were the written wor God. Now unless we have knowledge, be able by Gods Spirit to discern the rits: Alas, we shall drink in Poyson, latry and Superstition. O then, let us be to know the Word of God, believe it, it, be reformed by it, confess our Ignor and with all humility pray to God to our Eyes, to give us the Spirit of Di ing: To know and discern the true Rel from the false; which if we do, cer ly the Almighty will reveal his Truth

And thus much shall serve for our Saour Christs gentle Reproof concerning his urch.

The third and last point is the direct Aner of Christ to the request of the Church; edesireth to know of Christ where he sed Flock, and comforted them in the time Persecution, that so she might joyn with em, and be defended by them from salse orship, and the Idolatrous Church. Here wist answers her to the sull: If thou know to thou fairest among women, get thee forth the steps of the Sheep, and feed thy kids by Tents of the Sheepherds. His counsel stands two parts: To shew where he feeds: Quoth

Wouldst thou know where I feed my ep, and where I cause them to lie down Noon, that thou mightest feed with them; be in my Fold, to be defended and stefted by me! Then I counsel thee, First, walk in the steps of the Sheep, that is, thou of walk in the steps of the faithful Sernts of the Lord, Abraham, Isaac and Facob; ou must embrace that Faith, Religion, and orship of the Lord which they did; that meant by the steps of the sheep. Secondly, ou must feed thy kids, that is, thou must brace that same Doctrine which the Anci-Shepherds, Fathers, Prophets and Apoes have taught and delivered: And if thou It thus tread in the steps of the Sheep, as ter, Paul, &c. And shalt embrace, and oy the Doctrine taught by the Prophets and y Apostles in the Old and New Testament ou shalt then know where I feed my sheep

M 4

Christs
Answer
to his
Church.

Doll. 8.
A Direction to know which is the true Church.

that thou mayest feed them, and received for the true Shepherd.

From this Answer of Christ, we le clear direction to know true Religion the true worship of the Lord God, false Religion, and false Worship. man defires to know where Christ fee Sheep, and God is truly and rightly wo ped, where true Religion is, we must tread in the steps of the sheep; that must worship God, as Abraham, Isaac, Jacob did, as Moses and the Prophet tread in their steps, and follow their Examples. Believe, Repent, and wall God, as Enoch did; whom by the Jud of Faith we may then conclude of, the were the true Sheep of Christ; for of doth our Saviour speak here, and no company of Popes, which greatly be their Succession; which we will not but to be a succession of Hereticks, dinals, Jesuits, and the like of that Ra of whom to think that they should be unto this Fold, I know not from whe should fetch my Charity. Again, we embrace and believe the Doctrine taug Moses and the Prophets, Christ and his sties, who were the true Shepherds, an faithful Pasters of the Church of God the Law, and the Testimony, if they spea according to this Word, it is because there light in them. And again, Thus sait Lord, stand in the wayes, and behold an for the old way, which is the good way walk therein, and you shall find Peace and

true Religion, and the true Worship and vice of God, this is the way which I here th, and deliver from the Lord Jesus rist, against the Doctrine of Rome: Name-and none but this to enquire of the Faith, e Religion, and manner of Worshipping Almighty, performed by Abraham, Isaac, I Jacob, the Patriarchs and Prophets, eached and published by Christ and his sostes; believe that, imbrace that, and rest our Souls on that.

This then may serve to decide a great flion, and a long controversie between us the Papists: They affirm, That they are true Church and we are Hereticks: eve and hold that we are the Church God, and that they be not, but Babylon, d the Synagogue of Satan. This then is emain question, whether they or we be e true Church? Who should Judge? Even Lord Christ Jesus himself in his own ord; we must rest upon him, and slee unhim, which if the Papifts would do likete, they would never have run into a La-tinth of Controversies, as they have at this y day; For Christ would quickly have put end to all. For he saith, they be the e Church which tread in the steps of the tep, and feed by the tents of the Shepherds. at is, those People that believe and wor-God, as Abraham, Isaac and Jacob did, that old Religion, which they believed embraced, is the true Religion: For that taught by the holy Servants of the Almighty,

mighty, who were the faithful Sheph and Pastors, sent of God unto his Chronov let Tryal be made, whether the Paror the Protestants, the Church of Rome the Church of England do thus.

For the Papists, although they call Religion the old Religion; yet alas: newly devised, the greatest part of it w in these four or five hundred years: It is as was never known to Abraham, Isaac, cob, Moses, or the Prophets; it was n known unto Christ, or his Apostles : have lost the steps of the sheep, and the of the shepherds: That Doctrine, mann Religion, the true Worship and Service God, which was used by the Patriarche braham, Isaac, and Facob, taught by and the Prophets, Christ and his Apo And they have got a new Religion of own devising; they walk not in the ste the Flock, but in the steps of the Popes, covetous Cardinals, leacherous ers, lascivious Monks: They have devi thousand things in the Service and Wo of God against his Word, and against th ctrine of the Prophets and Apostles; ly for their own gain. Where shall we find, that Abraham, Ijaac, Jacob, and Prophets, did ever pray unto Angels Saints, Worshipped Images, prayed for Dead, looked to be saved by their Works, by vowing of chastity, or by voluntary Poverty? If they can shew ny foul-mouth'd Jesuit of them all, be one Example in the whole Book of Go

of Gods Children that have performed m, I will then lay my hand upon my In the mean time give me leave, O oth. Papists, to tell you, that you are none of rists Church, you are none of Christs ep, for you have left the steps of the sleep, the tents of the shepherd; The Doctrine ght by the Prophets of God, Christ and Apostles; and therefore are no better than Whore of Babylon, the Synagogue of Sa-: And as there hath been a succession of pes and Cardinals; so there be a succession Hereticks, that seduce ignorant people for

ir own private gain.

But as for the Church of England, we do ieve, and firmly embrace that old and Religion, that is, the same Faith which raham, Isaac, and Facob did use. We hold to Doctrine taught by the ancient Proets and holy Apostles of our Lord and Saour, without adding or detracting: And if should dare but to devise a new kind of ith, Religion, and Worship of God, not unor known to the ancient Prophets, Pairchs and Apostles, as the Church of Rome h, it were to leave the steps of the Sheep, to join with the flocks of thy companions, n to shake hands with Idolaters.

Vell then, let us ever stand out against the tichrist of Rome, and as Christ saith, come of her, joyn not with her in her false Reon and Idolatrous Service of God, lest we take of her Plagues: But let us hold fast the true Religion of God. Tread in the s of the Sheep, feed by the Tents of the Shep-

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An Exhortation to stir Christian People to Prayer.

Trst, Prayer is of that force and vertue, that it tyes the Ear of God to the Tongue of Man. Oh, it is acceptable Incense before God alwayes, for how hath alwayes rewarded it, and regarded it? It never remed but with a Blessing. So that the Prayer was not out of a pure and upright Heart mingled with aith; for we must ask in Faith, and waver not, as t. James saith. By servent Prayer the Children of sael were delivered from the Agyptian Bondage, as ou may read, that when they cryed unto the Lord, the heard them, and delivered them out of their Encies hands. And therefore have I here made two Gody Prayers, one for the Morning, the other for the Evening; to call and cry unto the Lord for a Blessing, and o desire him to remove his Judgments from us.

A Morning Prayer for a Family.

Name. Prepare our Hearts to seek thee; and open thou thy Merciful Ears to hear us.

Eternal, and Ever-Living Lord God, Creator and continual Preferver of all things, both in Heaven, and Earth; by whose Gracious Providence as we were to the first wonderfully and fearfully made, so we are to less preserved, and kept unto this present. We here the Workmanship of thine own hand, desire to humble both Soul and Body before Thee. And now, Lord, we being

being here in thy Presence, cannot but acknowledge confess against our selves, our own unworthine come before thae, to call upon Thee, or to perfor ven the least Duty that shall concern thy Worshi Glory. Our Hearts, alas, are no better than fin fin, and a mass of all pollution and uncleanness: who can make that clean, that is taken out of an und thing? The thoughts and imaginations of the f must needs be evil continually, and we unto every work prove Reprobates. Yet, O Lord, seeing hast commanded us to call upon Thee, and hast I cifully promised to be present with thy children tol their Prayers, and to grant their Requests, which put up in Faith unto Thee, O Lord, this doth give boldness to come before Thee; and in confidence thy Goodness, that thou wilt make good the same, Promises unto us at this time, we here offer unto I this Morning Sacrifice of Prayer and Thanksgir humbly confessing from the bottom of our Hearts manifold Transgressions and Offences, which we h continually multiplyed against Thee, in thought, w and deed, from the beginning of our dayes unto present time. We acknowledge, O Lord, our On nal corruption, in the which we were at the first o ceived and born, and from the which there hath spr forth the most bitter and unsavory fruit of Sin, A stacy and Rebellion; to the great dishonour of I Name, the wounding of our poor Souls and Conscien and the evil example of others, amongst whom we h lived; by the which, O God, we confess that we bigitly deserved, that thy Wrath and Indignation she be poured upon us, both in this Life, and in the Life come.

And therefore, O God, we come not here before I in our own unworthiness, but in the worthiness and

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ion of Jesus Christ, beseeching thy gracious goodfor his sake, to forgive all our offences, our invisible our secret sins, and our sins of Infirmity, our pretuous Sins, against Knowledge, against Conscience, of Thee, or against our Brethren, in the time of younger years, or in the days of our Knowledge, as must needs confess, that in many things we have sinall. We pray thee, O God, for Christs Jesus sake, forgive the same unto us, and perswade our Souls Consciences more and wore, that thou art at Peace hus, and that all our Sins are done away in the blood And grant, O God, by the affistance and ction of the same, thy Spirit, that with more free-n of mind, and liberty of will, we may serve Thee lighteousness and true Holiness unto the end of our s. And, Good Lord, begin not only Repentance true Convertion in us, but of thy great Mercy perthe same: O lead us forward more and more towards fection; increase in us the saving knowledge of Thee, of thy Son Christ, our Faith in thy promises, our retance from dead works, our fear of thy holy Name, thatred of all our fins, and our love unto thy truth. ame our weak hearts (good Lord) more and more to ch us in all things to relign our Will unto thy Holy ill, and in time of Affliction, as in time of Prosperity rown weakness, but may stay our selves by thy Power Promises.

And (good Lord) comfort our sorrowful hearts and inched Souls, that find daily such causes of Humilian in our selves, doing daily those things which we hald not, and leaving undone those things thou commundest. O then let us be truly humbled for the same, if for thy Mercies sake give us better Affections unto

Good-

Goodness; and Power, and Ability, to do that thou commandest and requirest at our hands, the ing in all good things to honour Thee, and to ex Name while we live here, we may at last behold the

in Glory.

And now Lord, together with our Prayers, bold to laud these our Praises unto thy great Nan thy manifold Favours and Blessings, the which time to time thou hast bestowed upon us for the especially for a better. We thank thee for that is pleased thee of thy Gracious Goodness; to Elechuse us to Salvation before the World was; for constants us by thy word in time, for justifying us by the Christ, and for giving us a certain expectation better life when this is ended. As also for the py means of our Salvation, thy Sabbaths, Word Sacraments. Oh! It is thy great goodness, O that thou hast not deprived us of them all; in as as we have from time to time walked so unworthy Love. O lay not to our charge our great unthanness, that we have not brought forth more fruit o word in our lives; but give us we pray thee, the the time to come, we may make more steps to Kingdom. And we magnifie thy Name, O Lord all the Temporal Bleffings which thou hast in N bestowed upon us, our Health, Peace, Food, Rays and for the comfort of this Life. O Lord, give right use of them, that we may not abuse them un centiousness, but stir us daily by them to devote our unto thee and thy service. We acknowledge thy goo towards us the Night that is now past, freeing us many imminent dangers both of Soul and Body, an ving us sweet and comfortable rest; we beseech thee with us this day, and all the days of our lives, and us to walk as Children of the light, that thy Name

dorified by us, others may take good example, and we selves enjoy the peace of a good Conscience, so at last we may come to reign with thee in Glory. less the Churches and Kingdoms wherein we live, h the continuance of our Peace and true Religion. sall in Authority, and Ministers of the word, our affli-Brethren, in Body, or Mind, or both: Let it please e, O Lord, to stay them and support them in time of r distress, and give unto them a happy issue out of the e, as it shall seem good unto thee. And fit us for hartimes whenfoever it shall please thee to bring them nus; and keep us, Lord, in those days by thy mighty er. And thus we have commended our suits unto humbly praying thee to pardon our wants now his time, in the performance of this Duty. And thou art privy to our wants, better than we our felves are, ray thee take notice of them, and minister unto us a ious supply in thine own due time, even for Jesus is sake; in whose name we conclude these our weak imperfect Prayers, in that perfect form of Prayer th he himself hath further taught us, saying, Our ber which art in Heaven, &c.

Evening

Evening Prayer for a Family.

O Lord Prepare our Hearts for Prayer.

Eternal God, our most Loving and Merciful Fa Felus Christ, and in Christ our Father, it own Commandment that we should call upon thy Nam it is thy gracious and merciful Promises, that where three are gathered together in thy Name, there the be present among them. We thy poor and unworthy Sc Dust and Ashes, yet the workmanship of thine one are now bold to come before thee, to offer unto t Evening Sacrifice of Prayer and Thanksgiving. O Lord, being here before thee, we cannot but ledge and confess, even from the bottom of our against our selves, our own unworthiness, that grievous Sinners, conceived in Sin, and born in and whereof we have brought forth most vile Fruit Lives, to the great dishonour of thy Name, the ut maying of our own Consciences, and the evil exa our Brethren, by the which we have deserved like Wrath and Indignation to be poured upon us, both Life, and that which is to come, in such sort as 1 ture in Heaven and Earth is able to reconcile us thy Majesty, but only thy Son Fesus Christ. We thee therefore, O Lord, to be Merciful unto us, an acknowledge our Sins unto thee, so be thou faith just to forgive us our Sins; for we acknowledge, that against Thee have we sinned, and done evil sight. Thou hast been a guide unto all our waye alone art the searcher of the Heart and the tryer Reins. To thee therefore do we come to crave the

our Sins, both for the guili and punishment of the that so they may not draw donn upon us deferred nents. And we intreat thee likewise, as to pardo" ns that are past in our Lives, so to arm and strengu against Sin for the time to come. O we have woperience in our selves of the weakness of our sature. ready we are to fall from thee, and cannot keep so nt a watch over our own wayes, nor over own s, but still are ready to start aside. O Lord. dius aright in the paths of thy Commandments, let ood Spirit lead us forth into all Truth, and theje s of Ours, that are by Nature fo fraught with Sin Tickedness, we pray thee alter and change, and bring bjection daily every Thought, and what joever thing in us, into faithful Obedience unto Christ; let us ally more and more the power of Christs Death, mor-Sin in us, and the efficacy of his Resurrection, raidaily out of the Grave of Sin, wise newness of Guide us Lord, that we may dedicate our Selves, ils, and our Bodies, to be Lively, Holy, and acceptacrifices unto Thee. Let thy Love shewed unto us in us to love Thee again, who first loved us. Thou God, hast made us, and not we our selves, thou nade us not Beasts, but Men and Women yea, after own Image; Thou didst prejerve us_in our histhers , and didst nowish us when we did hang upon the thou hast still in Mercy provided for us; sand upon us many blessings, which others want and in need of. O Lord, grant us a Right use of all thy s, especially for that thou halt let us live in such a Season of the Gospel, in tine of Peace and Prosour Hearts, and labourest our Conversion. O Local yes er the never sufficiently admire thy Gordness berein, and ther, because we have from time to time mailed is unworth !

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unworthy of thy Love. Forgive us, O. Lord, our fulness herein, and let us now walk as Childre Light. Oh! it is to much Lord that we have time that is last past, according to the lust of the Give us Grace that we may spend that short time remaineth, according to thy Will. Set before our shortness of our Lives (that the day of death is se end, unsure in the time) that we may be fully prep that second coming of our Saviour to Judgment. in the time of our prosperity, Lord teach us to thin time of Adversity; and in the time of our Health remember the time of Sickness, and the hour of which shall come upon all Flesh. O let us be minds latter end; let us number our days aright, that we ply our Hearts unto Wisdom, and ever mind that and account which one day we must give unto Make us while we live here to be humbly minded our Brethren, that we be lowly in our Eyes, that contented Hearts, pure Affections, chaste Minds, Behaviour, and all other gifts of thine own Spirit may adorn us in thy sight, and may add unto the o thy truth we profess.

And good Lord, we pray thee accept of our siting unto thy Majesty for all thy mercies and from time to time hestowed upon us for this life, a better. We praise thee for our election, Vocatistification, Sanctification, continual Preservation, assurance thou hast given us of a better life when ended; as also for all Temporal Blessings, Health, Peace and Prosperity, for thy goodness extended us for the day past, that thou hast gone in and us, and freed us from many dangers of Soul and brought us with peace and comfort unto the of this Night. Lord watch over us by thy Spirit sence; give us a holy and sanctified use of our sence;

and fit us for the duties of the next day; especially, rd, fit us for that day which shall never give place to And grant us all good things that then in thy Wishnowest more expedient to give, than we to ask, even less Christs sake: To whom with thee, O Father, togewith thy Blessed Spirit, we acknowledge to be due, and eto give, all Honour, Praise, and Glory, both now and ver. Amen.

POST-

POSTSCRIP

Hristian Reader, thou art here pre with the 36 Impression of this Great if thou dost reap any benefit by it, as I many formerly have done, I pray thee gip praise to God, from whom every good an jest Gift proceedeth; for God is a Spirit they that worship him, must worship him is rit and Truth: And for the better person hereof, thou maiest, if thou pleasest, be blessing of God be assisted in reading or rest of this Authors Labours, Namely, I repentance, Davids Blessed Man, Noahs, Christs Preparation to his own Death, A stians Task, And the Chief Shepherd; Prayer, or An Exposition upon the Nin Psalm, newly written by the same Author.

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